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OLD SALEM IN LEBANON.

A HISTORY OF THE CONGREGATION AND TOWN

BY

THEODORE E. SCHMAUK,

Pastor of Salem Evangelical Lutheran Church of Lebanon, Pa., and Vicinity; Member of the Lebanon County Historical Society; Member of the Historical Society of Pennsylvania; Ex-President of the Pennsylvania-German Society.

PUBLISHED FOR THE CONGREGATION IN COMMEMORATION OF THE CELEBRATION OF THE CENTENNIAL ANNIVERSARY OF THE ERECTION OF THE CHURCH BUILDING.

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TO

REV. B. W. SCHMAUK.

PREFACE.

This book is written in memory of the Departed Fathers of Old Salem. Its occasion is the present celebration of the centennial of the church edifice. My father, who served the congregation longer than any of her pastors, exceeding the term of Dr. Ernst by a few months, looked forward with eagerness to the coming celebration, which would have rounded out the 45th anniversary of his entrance into the ministry and the fifteenth year of our joint pastorate. He desired to begin work on this history already in last January, but I could not take it up then. He died unable to communicate his knowledge. George H. Reinoehl, who also was looking forward to this celebration, and who was an authority on church and town history, died a week earlier.

These sudden deaths, together with my own illness, and other causes, rendered it necessary to postpone the anniversary from June 3d, to next Sunday, June 19th. This book has had to be planned within several weeks and it was practically written, the sketches drawn, cuts made, the manuscript put into type, corrected, printed, stitched

and bound in the last eleven days. Regrettable errors will therefore doubtless appear. Except the binding, the whole volume is a product of Lebanon county workmanship.

Special acknowledgment, in addition to use made of Dr. W. H. Egle's History of Lebanon County, Rev. P. C. Croll's Landmarks of the Lebanon Valley, and Dr. Klopp's History of the Reformed Church, is due to Mr. Henry S. Heilman, of Sunnyside, for information and for the unrestricted use of his library; to the Misses Uhler and Mrs. John Funck for the full use of historical materials in their possession; to Mr. Daniel Musser for the use of his collection of old newspapers; to Mr. J. F. Sachse, of Philadelphia, and Mr. Tobias Reinoehl, of Lebanon; to Mr. J. P. Braselmann, of Annville, for rapid and intelligent sketchwork under difficult circumstances, and to many members of the congregation. It should also be said that the kindness of Messrs. Jos. and Edwin Sowers in the use of the resources of their establishment and in continuous personal service by night and day alone has made the issue of the book possible in this short space of time.

The volume appears just one century after John Schnee set up the first press in our community.

For years the writer, who is the only pastor in Lebanon who has been a member of the community from early childhood, has had it in mind to write such a history of the place as would actually unfold its progressive development to the reader, and as would investigate and settle some perplexing questions for all time. But this is now out of the question, and as Old Salem is one of the several historic churches whose roots run down into the first beginnings of the town, he has included much town history in the volume. The book, even as a history of the town, is written for the members of Salem Church. Only 500 copies have been printed and only 450 copies will be sold.

THEODORE E. SCHMAUK.

SALEM PARSONAGE,

Lebanon, June 16th, 1898.

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HISTORY OF OLD SALEM CHURCH.

CHAPTER I.

ALONG THE QUITOPAHILA.

IN the central bottom of the beautiful Pennsylvania valley that lies like a sunken plain between the Blue Kittatinny bounding the horizon at the coal belt on the north, and the Red Sandstone hills filling out the great South Mountain gap in the south, there flow two streams, the one eastward to the Schuylkill to meet the waters of the Delaware, and the other westward to the Susquehanna.

The banks of both streams are the seats of historic Lutheranism.* But it is to the less famous and

*NOTE ON THE EARLY LUTHERANS IN THIS STATE.—Pennsylvania was pre-eminently the Province of Lutherans. It was settled

more familiar one that we look today. It is along the Quitopahila that our congregation was planted, both locally and historically, and it is there that she has flourished like a green bay tree.

Old Salem is the church of the Quitopahila. For a century and a third she has been rooted by the streams of water, and brought forth her fruit in her season. Her leaf also is not withered, and whatsoever she doeth doth prosper.

We Lutherans in the limestone valley of Lebanon

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first by them. One might term it, in a broad sense, the original territory of the Lutheran Church in America, as New York is that of the Reformed Church. The Lutherans were here nearly a half century before William Penn, and from them he secured the site on which he built Philadelphia, as afterwards he bought his great interior holdings from the Indians. The Lutheran liturgy was the first praise that went up to God from the shores of this State, and Luther's catechism (intended for the very tribes of Indians that originally owned this ground) was the first book (preceding Eliot's Indian Bible) translated into the Indian language. In 1638 the Lutheran Swedes came. In 1682 the Quaker arrived. In 1683 German mystics, Lutherans and Dunkers settled in Germantown. In 1694 a German Lutheran preacher became a prominent, if not the chief instrument in establishing the first and principal Episcopal congregation in the State (Old Christ Church), and in offsetting that Quaker supremacy, which, if continuously maintained, might have changed the political and religious history of the State. In addition to the Germans, many English persons joined his congregation. Some of them were Anglican Churchmen, who had come to Pennsylvania under the guise of Quakers, and who did not feel it to be safe to throw off that guise until they came under the influence of the bold and fearless Lutheran preacher, Koester. Others were Quakers whom he converted from irreligion. As none of these people could understand the German Lutheran ritual which he was using, but as all knew the English ritual from childhood, this Lutheran preacher, knowing that the German Lutheran and English Episcopal rituals were very similar, and foreseeing that the future of the country would be English, gave up his people into Episcopal hands by introducing the Episcopal service. The Bishop of London, hearing of the matter, promptly took charge of it and sent a young clergyman, Thomas Clayton, over from England to report to Koester and to assist him in the care of the new congregation. After a time Koester returned to Europe, and the congre-

should look to the pit from which our fathers were digged and to the rock from whence they were hewn, and not feel shame. Looking back a century, we find them gathered within this massive monument of native stone, built for their faith and their God, along the Quitopahila by their own master-builder, praising the Lord at its dedication. If we look back a century and a half we find that master-builder a babe in the forest along the Quitopahila being baptized into the Lutheran faith by the first

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gation was left in Mr. Clayton's hands. From that day on the Episcopal Church in Provincial Pennsylvania seems to have made continuous effort to gain the hearts, property and children of the German denominations in order to build up the Established Church.

Many of the most substantial families in the State deserted the Lutheran faith as they became English. Thus the founder of St. Luke's Episcopal Hospital of New York City and of the Episcopal Church of the Holy Communion in that city was the great grandson of Henry Melchoir Muhlenberg, and the grandson of F. A. C. Muhlenberg, one of the pastors of our Salem Lutheran Church. In the extensive effort made after the middle of the last century to establish the so-called free schools among the Germans of the State, in such places as Reading, Lancaster, York, Easton, etc., the idea of the originator, the Rev. Wm. Smith, was to educate the children of the Germans in the English language and the Episcopal religion. After elaborate attempts, in which both Muhlenberg, Schlatter, and Benjamin Franklin were interested, and which were bitterly opposed by Christopher Sauer, the old Germantown printer, the scheme collapsed. Down to the Revolution the Episcopal Church had a certain prestige of the British crown to work largely in its favor among that class of people who are attracted in religion by ideas of social distinction and position.

Referring to this matter, Dr. W. H. Egle, State Librarian of Pennsylvania, in his "History of Lebanon County," pp. 12, 13, 14, says: "A scheme to educate the Germans ..... was put on foot in 1755, and carried on for several years, but really with little good results. The German settlers appreciated education, for they brought their ministers and schoolmasters with them, and there were few who could not read or write. They could write their name in as great a proportion as their English neighbors, the Quakers. The difficulty was not alone to educate them in the English tongue, but for the English Church. That they did not take kindly to, and after a lapse of a century and a quar-

Lutheran minister* to enter and settle in this valley.** If we looked back two centuries we would find not even the trail of a white man's foot along the margin of this as yet unknown Indian stream. It ran in solitude, with remarkable directness, from marshy pools at Hebron toward the west bending about at what is now termed Meadow Bank to make confluence in wider basin with the extinct Hazeldyke,

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ter, in many localities there is the same objection to the scheme of 1755.

Speaking of the objections of the Germans to the Public School System, he says: "Foremost among the opponents of the free school system were the Quakers, the opposition arising from the fact that, having had schools established for many years, supported by their own contributions, they were opposed to being taxed for the educational maintenance of others. Precisely similar were the objections in the German districts. * * * The German emigrants brought their schoolmasters with them, and schools were kept and supported by them. More frequently the church pastor served as teacher, and hence, when the proposition came to establish the system of public education, the people were not prepared for it, for the free schools severed education from positive religion. But . . . . to the credit and honor of the German element in Pennsylvania, Gov. George Wolf, the father of the free-school system, and Governor Joseph Ritner and William Audenried, the earnest advocates of the same, were of German descent." To this we may add that the fathers of the State school system, the Superintendents of Public Instruction, Wickersham, Higbee, Schaeffer and Houck are Pennsylvania-Germans.

In speaking of the old German parochial system of instruction in Pennsylvania, one of our leading historians (not a clergyman) has recently asserted that for the development of good, sterling character the system has never been equalled or surpassed by any of the later methods of education.

Early in the 18th century, in 1702, and especially in 1710, the Germans,

*The first minister was the Reformed, Rev. Conrad Templeman, who arrived in 1727 and settled in Rexmont. Stoever did not arrive until 1728, and did not reach the Lebanon Valley until several years afterward.

**Anastasius Uhler (Lebanon). Son Christopher, b. Feb. 2, 1741; bap. March 25, 1741. Sponsors, Balthasar Ort and his wife Barbara. "Private Records of Rev. John Caspar Stoever." Eng. Trans. p. 15.

and further on after taking into itself first the Brandywine and then the Snitz Creek, and several other streams, passed through rising ground to meet finally its bigger Indian relative, the Swatara.

The creek which is the actual though unintentional physical key to our town's early history, and which gave the original name to our whole region or township, was fed then as now by springs rising from the limestone beds, was fringed and shaded by dwarf and giant willows, widened into meadows

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Lutherans, Reformed and the sects began to come and to penetrate the great Kittanny valley which stretches across the whole State in a wide and gentle curve. On November 24th, 1703, Justus Falckner, a Lutheran theological student from Germany, was ordained to the holy ministry at Gloria Dei, the Swedish church upon the banks of the Delaware. The ceremony was performed by the three Swedish Lutheran pastors. This was the first ordination of a Protestant clergyman in the Western world. (See J. F. Sachse's "Genesis of the German Lutheran Church in the Land of Penn," "Lutheran Church Review," 1897, p. 290.) In this same year the beginning of the first German Lutheran congregation in the State was made at Falckner's Swamp. In 1717 Rev. Gerhard Henkel appeared as pastor of the same Lutheran Church, which increased and flourished to such an extent that fifty acres of land were given for its use in 1719, and in 1721 a larger church and a school house were built. (See "Lutheran Church Review," 1897, p. 299). By 1718, Governor Keith became alarmed at the large influx of German emigrants. In 1719 the first Reformed church was built in Germantown, and in the next year the first Reformed minister arrived. Thus first by sprinklings and then by thousands the Germans settled. By the middle of the century fully one-half of the population of the State was German. The Lutheran element outnumbered the Reformed two to one. "It may safely be asserted that the Lutheran population of Pennsylvania alone in the year 1750 aggregated the enormous figure of 60,000." In 1728 the Penn proprietaries were frightened at the number of Germans coming in and would have been glad to keep them out. But these thrifty and economical settlers soon demonstrated themselves to be a most substantial and prosperity-producing element in the State. Penn himself wanted the State to be settled largely by Germans. He made several personal trips to Germany. He had his agent Furley, on the continent, and such men as Pastorius in America to give glowing accounts of the new Province to the Germans and to

marshy near the stream and rising into rocky woodland pasture running back to the ridge of the region which we now call Walnut street. This ridge, covered undoubtedly with forest, which came in strong and heavy within the memory of living inhabitants, near Seventh and Walnut Streets, at the residence of one of our members, Mr. William Spahn, ran westward toward Annville almost without interruption, except for the broad break made by the bed of the Hazeldyke. Between this Hill street ridge of limestone and the still greater ledges of shales and gravel one-half mile north of the stream* was the silent heart of Lebanon Valley. The Indians did not neglect this fair region but came through perhaps once or twice a year, burning the high grass before them to start out the game, and leaving unsightly tracts of running undergrowth and scrub oak. We know that black and Spanish oak white, chestnut and red oak, birch, poplar, maple, and hickory and walnut trees were found in the valley, and that some of the timber was heavy. The Quitopahila was the only boundary, track or mark in the solitary wilderness.

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stimulate the emigration hither. In the first volume of the new "Narrative and Critical History of Pennsylvania under German Influence," Mr. J. F. Sachse has gathered a large number of fac-simile title pages of brochures and pamphlets written to stimulate this emigration. Later on many false inducements and shameful promises were made to get the Germans over, and those coming in as "Redemptioners" were actually sold as slaves until they had redeemed their passage money, though they themselves were more or less ignorant of the nature of the transaction until they were landed.

*Receding into gentle slopes toward the east, broken grandly by the channel of the Brandywine, and again by the gully at the Basin and rising into Tunnel Hill, on which to the west when the white man came the first seed of Lutheranism in the county sprouted.

CHAPTER II.

WHEN WE BELONGED TO CHESTER.—THE FIRST SETTLERS.

WHEN Penn came up the Delaware and erected his Frame of Government, he included all our region in Chester county, the other two counties of the State being Bucks and Philadelphia. There was no white settlement north of the mouth of the Swatara. Penn himself penetrated the wilderness as far as this point in 1790, and proposed locating his capital there.* The place was well known to the French and Indians. Penn himself visited it again in 1701.

Between, say 1715 and 1730, the first settlers (except, perhaps, those at the water part of Londonderry) entered our present Lebanon county. In 1718 the first tax list shows that there were in all of Lancaster, Dauphin and Lebanon counties and the Tulpehocken, 129 taxable persons residing, of which 86 were Germans. Among these we already meet the families of Heer, Bowman, Miller, Moyer, Shank, Funk, Hoober, Boyer, Graff, Peter Yorte and Hans Weaver.**

*Comp. J. F. Sachse's paper on The Susquehanna.

**For list see Egle's Hist. of Dauphin Co., p. 23.

How few of these belonged to Lebanon, and that scarcely one belonged to Quitopahila, can be imagined.

Indeed the centre of the Lebanon Valley, along the Quitopahila, seems to have been one of the last places reached by the settlers. They came in from the east by way of the Tulpehocken, from the south by way of Klinefeltersville and Schaefferstown, from the west and north by following the banks of the Swatara and little Swatara, and probably from the northeast by way of Oley and Maxatawny, in Berks county. Pressing nearer from all points of the compass, they finally reached what became the Quitopahila Township.*

The earliest deed or land-warrant of which we have been told is that of the ancestor of Drs. D. P. and M. B. Gerberich, in Hanover, said to have

*I have examined a great many documents on this point and gone over all of Taylor's manuscript surveys and land warrants covering Lancaster (and Lebanon) Township. Jacob Taylor was Surveyor General of Pennsylvania from 1701 to 1733, when he was succeeded by Benjamin Eastburn. His papers were kept in his family for a long while, and finally gathered and are now in possession of the Historical Society of Pennsylvania, under the title "Taylor's Papers, Being a Collection of Warrants, Surveys, Letters, Etc., Relating to the Early Settlement of Pennsylvania." The Pequa Creek district (768 acres) in Lancaster county was surveyed as early as 1710. Conestoga Creek was surveyed in 1718, and large parts of Lancaster Township in 1729-1730. Michael Bachman's land near Mannheim was surveyed on the 17th of May, 1730, but his land in Lebanon Township not until 1737, when it adjoined "An Irish Settlement." Thomas Sower received a tract of 1230 acres on a branch of Swahatawro Creek, with vacant land on all four sides, which was surveyed April 20, 1730. Already in 1726 there was a "Draught of a Tract of Land situate on the branches of Swahatawre and Skulkill about 8 miles Northwest from the Indian settlement called Tulpehocken, containing 17920 acres," where the little Swatara and "a small branch of the Shulkill" come into proximity. It was "laid out Aug. 10, 1726." It was just east of Thomas Sower's tract. On May 12, the proprietors

been given in 1723. The original Gerberich came to the county via Philadelphia in the very year in which Benjamin Franklin, then an eighteen-year-old boy, arrived in that city and made it his home.

But in the same year, 1723, the first company of persecuted Palatines of New York State (who were robbed of their improved lands by legal scoundrels at Albany), led by Indian guides, floated three hundred miles down the Susquehanna, driving their cattle and horses along the shore, as far as the mouth of the Swatara, and proceeded up the same to the little Swatara, and from there across Bethel township to the Tulpehocken, near Stouchsburg. Five years later a second company came to our county in the same way, under the leadership of the young Conrad Weiser. This was in 1729.

The borders of the county were showing signs of activity for several years before this time. On

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gave ten warrants of a thousand acres each, seeming to extend from the mouth of the little Swatara eastward and north to "a barren mountain." Four creeks in this land empty into the little Swatara. It was surveyed Sept. 27, 1732. In 1734, George Miley's 300 acres on a branch of the Swatara adjoining George Reynold's land, and Baltzar Ort's 300 acres about four miles to the ———— of Quitapeheala Creek, and Michael Baughman's on a branch of the Swatara, and a number of tracts between the Tulpehocken and the Swatara were surveyed. On Oct. 19, 1735, John and Richard Penn gave a warrant to secure the 10,000 acres of John Page, "as soon as we have settled such doubts as are between us and the Indians, and then to be executed preferable to all others to take in the survey made by David Powell for Wm. Auhey about the year 1723 of 75 per cent. and the residue of the 1000 acres to be surveyed as near and convenient to that parcell as may be."

The actual settlement of the smaller tracts was generally years in advance of their survey.

Among those who arrived from Germany between 1730 and 1750 were, Nov. 9, 1738, Peter and Andreas Kreitzer, Andreas Beyerle; Sept. 1, 1736, John Philip Wageman; Aug. 30, 1743, Jacob Wagman, Jacob Weg-

the south it is said that Kurtz began the iron industry as early as 1726,* and in 1728 the Grubbs commenced their iron works. In the east, at Stouchsburg, in 1727, the Lutheran Palatines from the Schoharie, though without any minister, began to build a small log church and school-house, known at Zion's, or Rieth's church. On Sundays they met here to sing and have the Gospel and a sermon read to them. They were without a pastor for six years, and became involved in great difficulties on that account.** Still further east in Manatawny, i. e., near Pottstown, the Germans were having their first conflict with the Indians, in 1728. In the same year, in Philadelphia, the first two German books in the State were published, and in September the theological student, John Caspar Stoever, arrived in that city.

On May 10th, 1729, an event of great importance took place. Lebanon Township was cut off from Chester by law, and with the present counties of Lancaster, Berks, Dauphin and York, was constituted Lancaster county. It was now no longer necessary to go a full hundred miles to find a court, a sheriff or a prison.

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mann; Aug. 30, 1737, Johan Christoph Meckel; Oct. 5, 1737, Peter Mahrsteller, Georg Casper Fernsler, Hans Georg Krause; Oct. 31, 1737, Michael Reuter; Sept. 9, 1738, Philip Gebhart; Sept. 3, 1739, Michael Krause; Dec. 11, 1739, John Reitenauer, Sr. and Jr.; Nov. 20, 1741, Henrich Ensminger, Hans Niclas Eiesenhaur, Johan Peter Eiesenhaur; Sept. 3, 1742, Johan Valtentin Gloninger; Sept. 2, 1742, Balthasar Groh; Oct. 13, 1747, Georg Philip Groh; Sept. 20, 1743, Jost Folmer; Sept. 30, 1743, Johannas Schnei, Michael Steckbeck, Casper and Johan Reitenauer; Sept. 27, 1746, Johannis Krause.

*Sherman Day's Historical Collections of Pennsylvania, p. 388.

**The church is still active and is served by Rev. E. S. Brownmiller.

CHAPTER III.

THE NEW TOWNSHIP OF LEBANON.

AT AND before this time the virgin wilderness of the Quitopahila was startled. Hoofs of horses were being heard on the stones. The creek was being forded. Cows would be soon browsing here and there upon the banks. The forest was resounding at wide intervals with blows of the axe. A few log cabins, often far apart, were going up. The Noacre and Spyker families were here, several miles east of town as early as 1723.* Balzer Orth with his two boys, Balthazer, aged 11 years, and Adam, aged 7 years, came about 1725. George Loesch toward Womelsdorf and Adam Kettering may have been in the same vicinity of Hebron. These were all to the east of the site of Lebanon.

Michael Burst came up in August, 1729, along the Manatawny and the Tulpehocken, and squatted down on a tract of land two miles northwest from the present site of Lebanon.**

*Egle's "History of Lebanon County."

**He was Daniel Rupp's maternal grandfather. See "Rupp's History of Lebanon County."

Steitz came in soon after and located southeast of Burst on the Quitopahila. The Reynolds located to the southwest. The Bechtels and the Meyleys probably were in the township, each with a little babe. And now, in 1731, the year in which the Old State House building in Philadelphia was begun, the first wedding was celebrated in the Lebanon wilderness, and the ceremony was performed by the first Lutheran minister who had ever come to these parts. The parties were Francis Reynolds and Catharine Steitz. George Steitz possibly became the brother-in-law of Francis Reynolds, thereby, and these were the two men who, with the son of this marriage, afterwards laid out Lebanon. The two Lights took up their farms to the north, the one where our Fifth and the other where our Sixth ward is now erected. In September, 1732, John Peter Kucher, the prominent blacksmith-farmer, came over from Germany in the Loyal Judith, and settled east of Lebanon along the Quitopahila, near those already at Hebron, but toward Lebanon. A large number of the settlers and their families were Lutheran, and George Steitz and Peter Kucher signed their names together, along with John Caper Stever, Andreas and Peter Kreutzer, Peter Gebhard, Adam Ulrich, John and Martin Waidmann, George Eichelberger and 156 others, to the letter, binding themselves to services in the "true and pure Evangelical Lutheran religion, based upon the Word of God and in accord with the unaltered Augsburg Confession, the Smalcald Articles,

Symbolical Books, and the two Catechisms of Luther," which was deposited in the corner-stone of Christ church, Stouchsburg, eleven years later on. In this year, 1732, the Heylmanns and a number of other settlers arrive. It is only now (1732) that the land of Lebanon county is actually purchased from the Indians by the State proprietaries, and in 1734 the settlers begin to take out warrants for their lands. Among these are George Steitz for 300 acres, to which he added 350 more within the next half-dozen years; John Frederick for 200 acres, and Rudy Hunsigger. The next year Michael Baughman and Balzar Orth take out warrants. Two years later Peter Kucher and Caspar Stoever take theirs. The year following, Adam Fulmer, Martin Cofler, John Reynolds and Ulrich Cross take theirs out. The Lights waited four or five years longer still.

During these early years, there was no Lutheran church, except the troubled little Rieth's church, built at Stouchsburg in 1727, nearer than* Falckner's Swamp, in the valley of the Perkiomen, and the Swedish churches in Philadelphia; and the first appearance of a young clergyman in these regions must have been a marked and welcome event. Though not arrayed in broadcloth, nor adorned with a high hat and gold-headed cane, this clergyman, in accordance with Lutheran custom of that day, had a better education in his line than some of our college graduates possess to-day. In addition

*The Swedish Church at Molattin may also have been an exception.

to theology, he had studied Latin, Greek, Hebrew and French. He was a man of marvellous energy, a born pioneer, a man who traveled, as a hardy and independent missionary, over the counties in Eastern Pennsylvania for fifty years, combining the qualities of an outspoken country squire and landowner with those of a sturdy and self-denying minister of the Church. His name was John Caspar Stoever.

CHAPTER IV.

JOHN CASPAR STOEVER.

IN THE 11th of September, 1728, John Caspar Stoever arrived in Philadelphia on the ship Good Will, David Crocket, master. He was a theological student, and only 21 years of age. He went to the neighborhood of the Trappe,* and spent his first year there. We know that in the year 1729 he officiated at some marriages and baptisms at Philadelphia and at Lancaster.** On March 8, 1730, he baptized a young child at the Trappe, a daughter of John George Marsteller, and began perhaps the earliest existing Lutheran church record in Pennsylvania.*** During his second year in America, in May, 1730, Stoever removed to New Holland, Lancaster county. In the summer of 1731, Stoever traveled to Raritan, N. J., and presented himself to old Pastor Daniel Falckner as a candidate for ordination. After hearing Stoever's trial sermon, Rev. Falckner re-

*This was the congregation to which Henry Melchoir Muhlenberg came when he landed 14 years later.

**In 1733 he entered these in the church records he began of the congregations at these places.

***See Kretschmann's "History of The Old Trappe Church," p. 3, for a fac- simile reproduction in Stoever's handwriting of this old record.

fused to ordain him, and Stoever returned to Pennsylvania. Whether Falckner detected any lack of spiritual-mindedness in the young man, or saw some defects of character in him, or whether his views or ordination forbade the administration of the rite in such a way, it is impossible to say.

At this time there was probably not a single ordained Lutheran minister in Pennsylvania except the Swedes in Philadelphia.* Under such circumstances it was almost inevitable that young Stoever should begin pastoral work at the request of the people. He baptized, he married, he buried. He became one of the most extraordinary and indefatigable missionary pastors and preachers that the State of Pennsylvania has had.** In 1731 he traveled to many places in Lancaster, Berks, Philadelphia and other counties, and performed pastoral acts. Perhaps he got to Lebanon township as early as 1731, and there married Francis Reynolds and Catharine Steitz. In 1732 he repeated his journeys. In 1733 he went from New Holland to Philadelphia, and having been ordained in a barn at the Trappe by a pastor Schultze, who came over from Europe for a short time, the young man acted as the temporary pastor of the German Philadelphia congregation, and began the Church Rec-

*On account of the political differences between the Swedes and the Germans on the continent of Europe at this time, there was no intercourse between the German and Swedish Lutherans before 1740. See "Genesis of German Lutheran Church in Pennsylvania," "Lutheran Church Review."

**Stoever's work, in contrast with that of Muhlenberg, was that of a personal pastor, and not that of an organizer of the church.

ords there. Ninety-five persons were at his first communion in the Fall of 1733.

Meanwhile he continued traveling, gathering the people into congregations and beginning their church records. He was pastor in New Holland from 1730 to 1746. He may have organized Old Trinity, Lancaster, as early as 1730, at least in 1733, at which time he preached there with some regularity. On the eighteenth Sunday after Trinity, 1733, he had 149 communicants in Lancaster. In 1733 he began the Church Records of Muddy Creek, New Holland, Lancaster, Bernville, Tulpehocken, Hill Church and Philadelphia. In September, 1733, he organized the congregation at York (there was no town there then), and came once a month to York from New Holland (or later from Lebanon) for a period of about ten years, when he resigned at York. In the year 1733 he had 20 marriages; in 1734, 25 marriages; in 1735, 28 marriages; in 1738, 53 marriages, among which was that of Peter Kucher, the blacksmith, on the Quitopahila, on October 6, of this year; in 1739, 75 marriages.* In 1735 Stoever also became pastor of the opposition party at Rieth's church, Stouchsburg, and remained such until 1743, when he was at the head of one of the parties founding the new Christ church.

In the region of the Quitopahila at least as early as 1733, he gathered the scattered Lutherans and or-

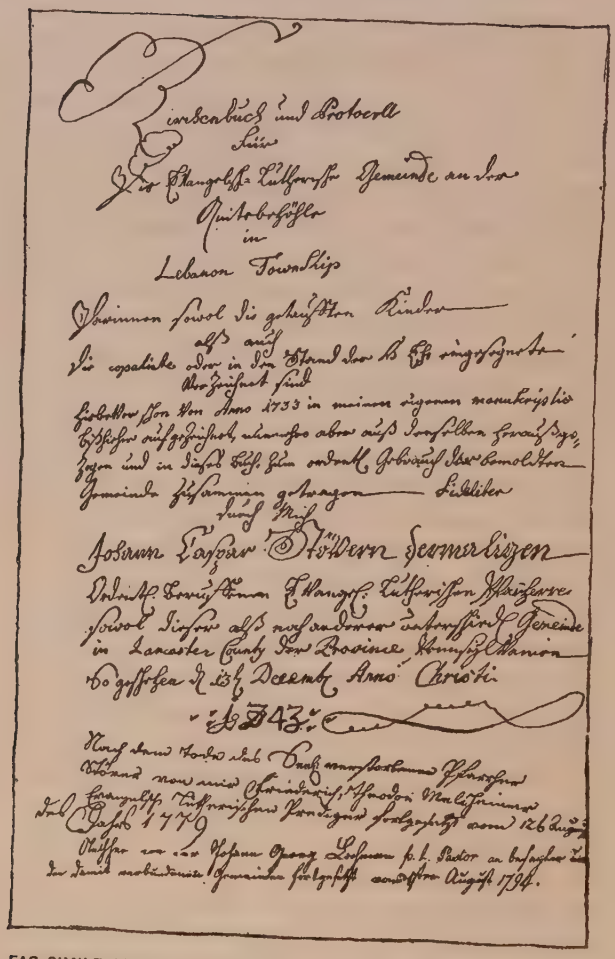
*These are those recorded in Pastor Stoever's diary, but the Church Records show that he performed pastoral acts not mentioned in the diary.

ganized what is now known as the Hill Church. Rev. Stoever had been married in 1733, and on March 1, 1737, he took out a warrant for 300 acres of land, and warrants for additional land later on. In 1737, he undertook the erection of that substantial home on the Quitopahila which is still standing and in use. Three years were consumed in finishing this solid mill structure, with its walls three feet thick. Finally the building was ready for occupancy, and in 1740 Pastor Stoever removed from New Holland to the new home on the Quitopahila, where he lived and where he died 39 years later. Though he continued to travel until near the end of his life, he permanently identified himself with our community, and we shall meet him as pastor, as the head of the land company of Lebanon, and as one of the founders and pastors of Salem church.

CHAPTER V.

THE HILL CHURCH.

ON the southern slope of the gravel ledge, bordering the Quitopahila Valley, about three and a half miles west of Lebanon, in a heavily-wooded district, the original Church on the Quitopahila, or as it is now called, the Berg Kirche, was built in the year 1733. Mr. Stoever is said to have organized the congregation already in 1732. Apart from the records which Mr. Stoever began in 1733 and which are still preserved, the knowledge of the founding of Hill church is derived from a paragraph in an article of Dr. Lochman's, in the "Evangelisches Magazin" for 1812, Vol. I., p. 20. Dr. Lochman says that among his congregations the Hill church congregation is the oldest. "Already in the year 1733 it was gathered at a time when the Indians still made frequent incursions into the region and murdered. Mr. J. C. Stoever was preacher at that time, and interested himself in the scattered sheep. The people met together, took up a vacant piece of ground, and built a wooden church. In the beginning they were content to bring it under roof, and to use logs as seats and only after a number of years were they able to finish it. The hunger for the Word of God, and the zeal for divine service must have been very great at that time. For the hearers gathered from far and near, and did not



FAC-SIMILE OF TITLE PAGE OF STOEVER'S ORIGINAL HILL CHURCH RECORD, 1733.

permit themselves to be kept away by any dangers. Frequently guns were taken along to church for defense on the road, not only against wild animals, but also against the far wilder Indians; and when service was held, men with loaded arms were frequently set as sentinels. After the death of Pastor Stoever this congregation was served by Pastor Melsheimer, and from the year 1794 on, by Pastor Lochman. The church stands about four miles northwest of Lebanon, and is held in union by the Lutherans and Reformed and possesses sixty acres of land, of which the half belongs to Lutherans." There was no floor in the log building, and it is said that in the winter months a wood-fire of logs was built on the outside of the church, around which the people would sit and warm themselves before the service and until the minister arrived.

For a whole decade this little Lutheran congregation* worshiped under the guidance of J. Caspar Stoever in its unfinished log cabin. But now a number of events were occurring which doubtless stirred the congregation up to complete the structure. Henry Melchoir Muhlenberg had arrived in Pennsylvania in 1742 and was organizing congregations more thoroughly and building churches. The Moravian missionaries were extraordinarily active in making converts in Bethel and Tulpehocken, and had come even to Hebron. In 1738 the Reformed

*There do not seem to have been any Reformed participating in the organization of 1733. The Heilman family which had settled in the township in 1732 were Lutherans.

Heilmans had come in and the Kelkers had arrived in 1743, and there was thus the nucleus of a Reformed congregation in the region. To crown all, Rev. Stoever had been publicly deposed from the ministry in the quarrel at Tulpehocken by Count Zinzendorf and the Moravians in 1742, and in 1743 the new Christ church which Stoever's friends had helped to build, and of which he had hoped to become pastor, had at the suggestion of Muhlenberg elected Tobias Wagner as pastor. It was no wonder, therefore, that Stoever, thus cut off, should turn his energies to the completion and improvement of the Hill church. Tulpehocken had had its great dedication in 1743, and Stoever, no doubt, decided that the Hill church should also be improved and completed and have a ceremony of dedication. As his people were few in number, and the Reformed element now also needed church accommodation, and as the Reformed doubtless contributed liberally to the completion of the building, and as both felt the necessity of saving themselves from inroads that were being made by the Moravians, the two denominations united in the adoption of a mutual agreement which specified that both had built and both should have a common interest in this church. This agreement seems to be in the language of Stoever and was probably drafted by him. It was signed on the day before the dedication, Rev. Stoever being at the head of the Lutheran congregation and Rev. Conrad Templeman the pastor of the Re-

formed congregation.* The dedication occurred on the 12th of August, 1744. The agreement consisted of twelve articles and each congregation bound the other in the full sum of 100 pounds Pennsylvania currency to keep the agreement "firmly, strictly, constantly, at all times and inviolably without a single perversion and without any guess work, according to the true literal meaning." It was "Done at Lebanon the 11th of August, the year of our Saviour 1744." We reproduce the first five of the articles:**

HILL CHURCH. RULES OF 1744.

Lancaster County, in the Province of Pennsylvania. In the name of the most Holy Trinity, of God the Father, God the Son, and God the Holy Ghost, Amen.

Whereas, it has pleased God to unite the hearts and minds of those men and inhabitants in the region Quitebehoehle, in the Township of Lebanon, (who profess both the Evangelical Lutheran and Reformed Religion,) in peace and love, so that they have unanimously and in common built a church and house of God, bounded on the south east by John Kreuter's plantation, south west by Thomas Clark's, north

*Conrad Templeman settled in Lebanon County at Templeman's Hill near the present village of Rexmont as early as 1727. He was forty years old at the time and a tailor by trade. He taught school and officiated somewhat after the manner of a lay reader at the Reformed services, remaining unordained for the first twenty years of his activity here. His ministrations to the Reformed people of Lebanon County extended from 1727 or 28 to 1760 or 61. He took up two hundred acres of land from the Government. Rev. Michael Schlatter, the Father of the Reformed Church in the State, came to America in 1746, and in 1747, while visiting many localities in Pennsylvania, and encouraging the Reformed congregations to unite themselves into a Synod, also paid a visit to Templeman and found him "a man of correct views, quiet and peaceable in his spirit, by which he has won the love and respect of the community." Schlatter recommended that "the old man should be ordained." Rev. Templeman also preached at the Grube Church, and at Swatara. In 1760 he was stone blind and could hold service only in his own house. He died about 1761. See Dr. Klopp's "History of Tabor First Reformed Church."

**As they are given in "The Trial of John Keller and others, Lebanon, 1842," p. 27, in translation.

west by Peter Heylman's, north east by John Ringer's. Now as this house and church shall, on tomorrow, the 12th of August, it being the 12th Sunday after Trinity, be the first time consecrated and blessed by the members of these two congregations, and those attached to their respective denominations, by means of the preaching of the word of God, and the administering of the Holy Sacraments, to which God may, from above, abundantly impart His grace and blessing by the aid of the Holy Spirit, through Jesus Christ. Now, in order that, as well at present as in future, no controversy, discord, or quarreling whatever, may arise, either among us or our posterity, in the mutual use of this house but that regard be at all times had to it, with all diligence, that the name of God be honored and praised, both by the respective ministers and hearers, the kingdom of Christ increased, our neighbor built up and as far as possible the happiness of all men promoted. It has been agreed in regard to the following points, to set them down on paper, and to sign them, by which both congregations bind themselves to each other, by the help of God, to observe them at all times strictly, firmly and inviolately.

1. No other doctrine shall be proclaimed in it, nor the Sacraments be otherwise administered, than solely according to the clear and pure rule and guide of the Word of God, in the whole of the Holy Scriptures, both of the Old and New Testament, and according to the institution of Jesus Christ, to which is added on the part of the Evangelical Lutherans the unchanged Confession of Augsburg, and the symbolical books of the same; but on the part of the Evangelical Reformed, the Heidelberg Catechism, together with their Confessions.

2. The respective ministers shall avoid in their sermons all unnecessary dispute and offensive controversy in relation to matters of religion, but rather direct their mind and thoughts upon this, that the Word of God be preached as well pure and unadulterated as also clearly, intelligibly, and in an edifying manner.

3. No other preachers but such as have been regularly called either by the whole congregation, or at least by most of the members of the congregation, shall have right and power on either side to perform their official duties in the same.

4. It shall absolutely not be allowed by either party to any preachers, let them call themselves Lutheran or Reformed, if they have but the slightest external fellowship with those so called Herrnhuthian or Moravian Brethren, much less if they should even teach their principles, nor yet to any other Sectarian ministry, of whatsoever name they may be, to teach in this church, nor even to perform the slightest clerical service.

5. Should it ever happen, sooner or later, that such a preacher, let him call himself Lutheran or Reformed, or otherwise, should come in sheep's-clothing, and persuade the congregation by lies and deception, to accept him as clear and true, but the deception be some time after revealed but in the slightest degree, then such an one shall immediately, without delay, be dismissed.

CHAPTER VI.

THE CHURCH IN GRUBELAND.

A FEW years after the establishment of the *Berg Kirche,* the *Grube Kirche* sprang up. The one church was in the hill country, the other in the limestone valley. The one site was in the "Gravel-land," the other site in the "Grube-land." This "Grube-land" is the heavy clay land of South Lebanon township. Unlike the "Berg-land," it was not heavily timbered at the time of its first settlement, and was covered densely with a low, rank growth of vines, bushes, and weeds, which it became necessary to *"grub"* out before it was possible to plough, or even to use a rude path.* Here, about two and a half miles southeast of Lebanon a church was organized by Rev. Stoever on the Lutheran, and Rev. Templeman on the Reformed side.

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*Rev. J. W. Early in The Lutheran of 1879. Rev. Early says he cannot vouch for the correctness of the tradition, but states that it was generally accepted as the true explanation of the term "Grubeland" forty or fifty years ago. This is corroborated by Messrs. John and Tobias Reinoehl, who state, further, that the necessity of digging such deep wells ("Brunnen graben") in "Grubeland," in contrast with the surface waters in the "Gravel-land," had something to do with the bestowal of the name.

On the Brubaker farm evidences of the foundation of this building and of the old graveyard are still to be seen. It seems impossible to dispel the mystery that hangs over the origin and history of this congregation, from which undoubtedly a part of the membership of Salem church was drawn. It was supposed for a long while that old Father Roland, of South Lebanon township, had documents and the records of this church in his possession, but such seems not to have been the case. In any case the substantial farming population of South Lebanon township worshiped there before Lebanon was laid out, and the church seems to be the one referred to as having been used by the Moravians for their communion in 1750.

Apparently years after its erection (and possibly because a new location for worship in the proposed town of Lebanon was being spoken of), "on the 7th of January, 1755, Jacob Hœcker (or Hocker) conveyed by deed two acres of land to Christopher Long, George Ellinger, Jacob Grove and John Wolfersberger, for the use of the Reformed and Lutheran congregations at Grubbenland, on which the church was built."* Two years later the congregation received a chalice marked, "A. W., 1757," for the administration of the sacrament, and three years later a flagon marked, "J. E., 1760," was added. These are the earliest historical me-

*Dr. Klopp's "History of Tabor First Reformed Church," Lebanon, Penna., p. 8.

morials of Salem church.* The Moravian church at Hebron, and the holding of Lutheran services in Lebanon, together with the erection of a Reformed church there in 1762,** may have caused the membership to decline, and the building was said to have been in a dilapidated condition by 1768 and to have ceased to be occupied by that time.

On the 22nd day of November, 1762, JohnKarnsher and wife conveyed to John Steiger, Frederick Wolfesberger, Martin Hiller and David Harpster, trustees and wardens, for the use of the German Lutheran and Calvinist congregations, the [two] acres and twelve perches of land between George Glassbrenner and John Hamsher, now in S. Lebanon Township, for the sum of five pounds.*** This was for burial purposes.

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*The Chalice of 1757 and the flagon of 1760 do not seem to be among the historic communion vessels of Salem Church. One well acquainted with these vessels states that she remembers years ago a little upright tankard or pot which was kept with them, but if such was the case it has disappeared.

**The Tabor Church was dedicated on the 18th of July, 1762, and was used until June 12, 1792, when it was much damaged by lightning. See Dr. Klopp's "History of First Reformed Church," p. 10.

***On May 5, 1870, the Salem and Tabor congregations had an act passed to enable them to dispose of that part of the land not used as a burial ground that the remainder might be kept in repair.

CHAPTER VII.

THE MORAVIANS AT HEBRON.

THE Orth family had settled east of Hebron as early as 1725.* But the Moravians as such did not begin to come to Pennsylvania until ten years later.** Then several evangelists arrived to labor among the Schwenkfelders. Bishop Spangenberg himself came over in 1736. He is said to have met Conrad Weiser, the schoolmaster of the Tulpehocken, who was much disgusted with the party spirit in the Lutheran Rieth's church at Stouchsburg, and was having some connection with the

*The ancestors of this family are said, in Dr. Egle's History, to have moved to Moravia about the close of the 17th century, and thence to the Palatinate. Whether they were actually Moravians when they arrived in America is not known to the writer.

**The first Moravian evangelist in America, George Boehnisch, landed at Philadelphia, Sept. 22, 1734, having been sent by Zinzendorf with Christopher Baus and Christopher Wiegner to accompany the Schwenkfelder exiles to America; Boehnisch engaged in evangelistic activity for several years, and returned to Europe in 1737.

Spangenberg and Bishop David Nitschmann came to Pennsylvania in

Ephrata community. Weiser awakened in Spangenberg an interest in the Christianizing of the Indians, and Spangenberg awakened in Weiser an interest in the Moravians.

In 1740 George Whitfield was in America on his second visit, and created a religious ferment even in the interior of Pennsylvania. He traveled as far as Harris Ferry, above the mouth of the Swatara. Farmers flocked to hear him from great distances. Unmindful of the remonstrances of Parson Elder and John Harris at the Ferry, many of them neglected to sow their seed and found themselves in want at the end of the season.* Whitfield suggested to Count Zinzendorf that he send an evangelist to the Pennsylvania-Germans. Accordingly Zinzendorf sent Andreas Eschenbach over, and very soon he began to exercise an influence in the church strife at Tulpehocken.**

Zinzendorf himself landed in Philadelphia in the

April, 1736, and labored for awhile among the Schwenkfelders and others, making Wiegner's house their home.

George Neisser arrived in Pennsylvania in February, 1737, from Georgia and took up his abode temporarily at Wiegner's. So for awhile there were three of them in Pennsylvania, viz: Boehnisch, who returned to Europe, 1737; Spangenberg, who left for the time being in 1739, and Neisser; Nitschmann, the fourth left in June, 1736, and returned in 1740.

Andrew Eschenbach, sent to the Pennsylvania-Germans by Zinzendorf at Whitfield's suggestion, arrived in Philadelphia in October, 1740. Christian Henry Rauch and Frederick Martin (afterwards missionary bishop in the West Indies) were also in Pennsylvania before the end of 1740.—Sachse's "German Pietists in Pennsylvania," p. 5.

*Egle's History of Dauphin County, p. 38.

**Eschenbach landed in Pennsylvania in October, 1740, and visited the Tulpehocken congregation from time to time. (Memoirs of Moravian Church, p. 79.)

Fall of the next year, professing to be a Lutheran and to have the official appointment of Lutheran superintendent of Pennsylvania.* He, for a short time, gained control in the Lutheran Church in Philadelphia, and he made the effort, by a series of General Conferences or Synods of his to unite all the Germans into a single religious communion.** In January, 1742, Zinzendorf held his third Synod at Oley, and at its close he accompanied Weiser to the Tulpehocken.

After bitter strife, Zinzendorf, with three of his adherents,*** acting in assumed authority as "the Lutheran Consistorium of Pennsylvania,"**** deposed John Caspar Stoever from his ministerial office. He furnished Rieth's with several pastors of his own, and thus added another to the already existing parties.*****

*This was not the case.

**Had the Count been accepted as Superintendent of the Lutheran Church, it is probable that he would have made some progress in his original effort to draw all the separatists and mystics, e. g., the Schwenckfelders and Seventh Day Baptists into a spiritual denomination on a quasi-Lutheran basis and on the foundation of the Augsburg Confession.

***Pyrlaeus, Bryoelius and Buettner.

****They had no such authority.

*****The whole strife at the Tulpehocken was very sad and unfortunate. Scholars who desire to thoroughly investigate the matter may look up Halle Reports, pp. 249-52; Nich. Kurtz's H. R., 201-2, New Edition; Conrad Weiser's History of the Cong., H. Rep., p. 191, New Edition; Weiser's Conference with Bp. Cammerhof, Tresinius Hernh. Nachr. III., pp. 322-30; State of the Case between the Lutherans and Moravians at Tulpehocken, with the opinion thereon of Tench Francis, Esq., April 26, 1755, in Berks and Schuylkill Journal, March 22, 1872; Gottlob Buttner's Schreiben an den Pfarrer Stiefer, April 17, 1742, and J. Phil. Memirs Bericht wegen Caspar Stiefers an das Consistorium zu Phila. Tresenii Hernhut. Nachr. III., 341-561; and the Records of Christ Church, Tulpehocken, and Lutheran Church Review, 1882, p. 292.

These things happened within less than ten miles of Hebron, which was only a short distance from the Grubeland church, where Pastor Stoever preached. It was in January, 1742. In September Zinzendorf, with a number of Moravians and with Conrad Weiser and two Indian converts, visited the Indians at Sunbury and may have passed through Hebron.

In the same year, 1742, 120 Moravians in the newly-founded Bethlehem church, resolved to divide themselves into two halves, one part of which should go forth two by two as missionaries among the Germans, while the other part should stay at home and support those going forth. These men went forth to Emaus, Oley, Bethel, in Swatara township; Tulpehocken, Brickerville, Lititz, Lancaster and York. Naturally the little settlement on the Quitopahila was on their way, and the Moravians stopping there, soon made friends. Rupp, in his "History of Lebanon County," says* the Moravians also had a house of worship erected prior to 1743, hard by the Quitopahila, a mile east of the present site of Lebanon and a few hundred yards north from the stone Oratorium, which was built in 1750. In 1744 Saur, of Germantown, printed Luther's Small Catechism, for the use of Lutheran congregations in Pennsylvania, but edited, prepared and annotated by the Moravian Zinzendorf. In this same year the Moravian missionary, Nyberg, introduced himself

*Pages 305-306.

to the Lutheran congregation at Lancaster as a Lutheran pastor and began preaching there, and in 1745 he arranged to hold a large conference of Moravians at Lancaster. In 1746 the Moravian party at Tulpehocken dedicated their new free-stone church, erected in place of their old frame building. Spangenberg performed the ceremony of dedication. In April, 1745, the Moravian church in Heidelberg township was consecrated, but two years later there was a difficulty in regard to a burial that injured it very much, and caused Weiser to advise the Lutherans to take possession of it.* George Loesch, near Womelsdorf, had become Moravian in 1747. Conrad Weiser had been leaning that way, although on April 22, 1745, Henry Melchoir Muhlenberg, the patriarch of the Lutheran Church, was married to Weiser's daughter at Tulpehocken,** and now Peter Kucher, the Lutheran blacksmith, whose house was a stopping place for the itinerant Moravian missionaries,*** cast in his lot with the followers of Zinzendorf and became a pillar unto them at Hebron. This was during the visitation of John and Joseph**** in Heidelberg. In 1748 a Moravian Synod was held on the Quitopahila "in the Lutheran church,"

*See Lutheran Church Review.

**We have seen that in 1747 Weiser advised the Lutherans to occupy the Heidelberg building. In 1748 Weiser was absent on a government expedition and penetrated the unknown country as far West as the Ohio.

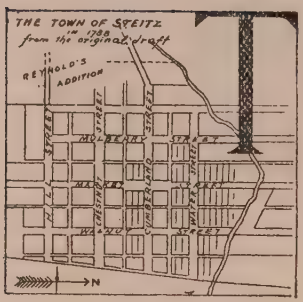
*** See Bishop Camerhoff's Narative. Egle's History of Lebanon county p .20.

****Bishop Spangenberg.

and the Moravian communions were held in the same building from January 1st, 1750, when 23 persons communed. In 1750 Peter Kucher donated the land for the old Hebron Moravian church, now on Mr. Daniel Folmer's property, and for the cemetery. The building was erected that year, and the little community at Hebron became by all odds the most substantial and flourishing settlement on the Quitopahila. It was to meet with a formidable rival.

CHAPTER VIII.

THE TOWN OF STEITZ.*



THE little German hamlet on the Quitopahila was of gradual growth. Log houses sprang up, in spots and clusters, in several quarters. Walnut street, Old Cumberland street, Willow street, near Tenth, and Willow street, near Seventh,** were among the earliest settlements. The land and property development of the original town has never been thoroughly followed up,*** or described in a historical way, though the manner in which the property interests arose and expanded does not seem difficult to grasp.

Let us begin at the extreme east. Our readers will remember Peter Kucher, on the Quitopahila. His land probably extended from Hebron westward to Front street along the creek. At Front street John Light's land began and extended westward

*The founder of Lebanon spelled his name "Stits" and "Stites."

**Called "The Goose Corner."

***The late Adam Grittinger, surveyor, father of Mr. H. C. Grittinger and Mrs. John K. Funck, was probobly the best informed man nn these questions that Lebanon county has had. Mrs. Funck very kindly placed her father's papers at my disposal and a fresh examination of these and other old documents has brought many facts to light.

to Seventh street.* At Seventh street Steitz's land began, and on it the old town proper was laid out. This land extended west of Seventh street, through the heart of the town to Steitz's homestead, at Meadow Bank, and the settlement at Old Cumberland street, and it reached probably from Locust street on the south, to Church street on the north.** There were outlying lots laid out earlier than the town lots. These were probably the Reynolds' tract, lying southwest of Steitz's farm and adjoining it. Beginning at the west of Old Cumberland street, this tract would include the stretch along the ridge, to the west and south, taking in Donaghmore, the Hammond mansion and Pleasant Hill. If the theory is correct, here was the land of the original Reynolds,* the first layer out of lots in the whole vicinity. We know that this Francis Reynolds had married Catherine Steitz, and he may have been the brother-in-law of Steitz.** Their farms adjoined. Very naturally, moreover, Steitz's daughter came to marry neighbor Reynolds' son George.*** This occurred already in 1731, fifteen

*This part of Lebanon was not developed early. It is within the memory of inhabitants still living that the fields began at Sixth and Cumberland streets.

**Here it met the tract sold by Caspar Wistar as early as 1738 to John Licht. Rupp, in his History of Lebanon County, p. 304, says that the deed describes the southern boundary of this farm, "South by Geoge Steitz's settlement." He says further that in 1742 John Licht erected his massive three-story house with a hipped roof, and that the Mennonites in some numbers held a regular monthly meeting here for worship.

*Francis.

**On Dec. 12, 1738, Rev. Stoever married Francis Reynolds and Elenora Thistle. Was this Reynold's second wife?

***Though they may have been cousins.

years before old Reynolds died, and 36 years before old Steitz died. Young George Reynolds* not only inherited his father's property, but seems to have been in the good graces of Stites and later on in accord with the latter's land projects, for he, more than any other person, is called on to be the witness to the Stites deeds. *

This George seems to have laid out a portion of his farm in town lots before 1740. His father Francis died in 1745, leaving his estate to his son. In 1750 old George Stites himself seems to have caught the land-development fever, and he laid out additional lots. * By 1753 he, in some way, had probably come into possession of most of the Reynolds' lots and in this same year he had two additional large tracts of land granted to him by one patent from the proprietaries of Pennsylvania.**

Just at this juncture the general condition of affairs in the State grew to be extraordinary, and as it is quite likely that the budding little town was prevented from going into sudden blossom by this general situation, it will be well to refer to these events briefly.

The years 1751 and 1752 were very prosperous

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*I feel confident that the land warrants in Taylor's Surveys show that George Reynolds also bought land in the Swatara by or before this time.

In 1742 Rev. Stoever baptized Bridgitte, a daughter of John Reynolds, at Swatara. Francis Reynolds was one of the sponsors.

**He may have been named "George" after George Stites.

*The township, according to Rupp, contained nearly 150 taxables in this year.

*His previous grants of land he had received in 1734 and later.

in Pennsylvania and this fact must have tended to help land speculation and new settlements along. The wheat and the other grain harvests were exceedingly fruitful. The exports of the State increased, and men felt more reckless in making investments.* A much-needed improvement to the whole Lebanon region was begun. A road to Lancaster, the county-seat, was laid out. This road was the present Ninth street.**

The year following, things seemed still to be well. Conrad Weiser was looking after general interests and peace by uniting the friendly Indians into a strong alliance against the French and hostile Indians that were threatening Pennsylvania. But in 1755 the whole interior of the State was startled by the news of Braddock's defeat at Fort Du Quesne. In the beginning of October (the 6th) news came to the Hebron Moravian chronicler that over 20 persons had been killed in our region by the Indians, and four days later he adds that the community has been in alarm for a fortnight. The Swatara region was in great danger. On November

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*The Chronicler of the convent of the Seventh Day Baptists at Ephrata says that "men, in wanton carelessness sought to waste the supply. For they used the precious wheat—which might have supported many poor and needy people—to fatten hogs, which afterward they lavishly consumed. Besides, distilleries were erected everywhere, and thus this great blessing used for the manufacture of strong drink, gave rise to much disorder." Muhlenberg in a letter of 1754 says Pennsylvania "teems with a wicked, frivolous rabble and vagabond preachers and students."

**About this time Christopher Embich arrived in the new neighborhood. He left Rotterdam in the spring of 1752, and arrived in Philadelphia on September 27 of the same year, on the "Nancy." He made his way to Hinkletown, Lancaster county, where he married Maria Elizabeth Kriter, and came from thence to Lebanon township.

17, the chronicler says: "Visited brother and sister Lesher. In the evening our neighbor, Weidman, and his tenant fled with ten children. The Indians have again burned four plantations and use the people in a cruel and barbarous manner." On December 7, eleven were murdered and the damages caused by the burning of property was estimated at £1,500. On Christmas day the Hebron brethren decided that a guard (two miles long and one mile broad) should be set out at night, under the care of Kucher and Hetrich. Balthazar Orth was to look after his neighborhood and arrangements were made to house some of the fleeing Swatara families. Peter Roesser and Stephen Nicholas bound themselves to leave home and build fortifications. Two days later Kucher, Heckedorn and the neighbors cut down the woods at the Hebron church, and two days later still the lower windows and doors of the building were closed half way up with heavy wood. It was understood that the church or Kucher's mill would be the neighbors' place of retreat.

Meantime Governor Morris had reported in November that the Indians had "entered the passes of the Blue Mountains, broke into the counties of Lancaster [Lebanon], Berks and Northampton counties, committing murder, devastations and other kinds of horrid mischief." On January 7th, 1756, the Governor himself came on through Hebron from Philadelphia with 12 gentlemen, an escort of 70 men, and 30 additional guards. He was

on his way to the Susquehanna to make peace with the Indians. In February, Bethel and Hanover called upon the Quitopahila for help and all the men in Lebanon township came together at Kucher's for consultation. It was resolved to send ten men to Bethel and ten to Hanover, and that each party should be relieved every two weeks and should supply themselves with provisions. Meantime families with ten wagons fled from the Swatara and Tulpehocken to Lebanon. In May, 1756, there was another Indian outbreak and on the 16th of the same month, 1757, six persons were murdered at the Swatara. Five of the corpses were brought over to our community and the affair must have created great excitement. On May 20 the chronicler reports: "It has become pretty populous about us. A good piece along the Swatara all have fled." On the 6th of June an Indian was seen way down in Grubeland, two miles from the church, in the act of breaking open the door with his tomahawk. Two days later the Indians killed a man five miles from Balthazar Orth's and captured a boy. On the 21st, 14 of them had a battle with 30 soldiers eight or nine miles over the Swatara. The people there were again afraid to take in their hay and grain, but succeeded in doing so with fifteen men.

The little Steitz village on the Quitopahila was not disturbed, and the threatened danger in the outlying regions perhaps operated to bring new settlers to the place. But the Tulpehocken suffered greatly. The story of Regina, the German captive,

dates from these days. She was carried off in 1755. In all this danger and distress the Quaker Assembly in Philadelphia remained indifferent. It was left to the Germans and the Scotch-Irish to become the defenders of the State. Benjamin Franklin, after he could not move the Quakers, put himself at the head of a regiment of Germans, and the Governor gave Conrad Weiser a colonel's commission. Weiser organized a regiment out of German farming material. He sent for the Lutheran pastor Kurtz, and after a prayer and an exhortation to the men by the pastor, Weiser led them toward the Susquehannah, despatching about fifty of them north to hold Swatara gap. Forts were established all along the line from the Susquehannah to the Delaware, about twelve miles apart. Soon terrible tidings came. The Indians broke in on the Moravians in Bethel in 1756 and 1757, and massacred them.* The settlers near the Blue Mountains removed to Reading, and some of those in Reading removed toward Philadelphia.** As stated above, these troubles probably both retarded and also helped to make the settlement of Steitz more of a centre, and now in 1756, the various lots that had been laid out were brought together into a complete town plan.*

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*See "Parthemore's Trip into the Swatara Region," p. 18.

**See Dr. Schantz's Sesqui-Centennial Discourse on Christ Church, Tulpehocken, p. 14.

*At least this would harmonize the statement of the Rev. Dr. George Lochmann with the other sources.

What Dr. Lochmann has written is a paragraph in an article of his en-

Under such conditions of general excitement, perhaps not very much could be done on a systematic scale in 1755, or even in 1756 and 1757, in the new Stites-Town project. George Stites himself was undoubtedly the active spirit in the movement. It was he who laid out and sold the lots for our town of Lebanon. He planned streets and alleys at regular intervals, and gave his lots a frontage of 66 feet and a depth of 192 feet, and arranged such conditions of payment and of erecting buildings as are described hereafter.* There were three lots in every half square. In selling the lots he made it one of the conditions that a substantial house not less than sixteen feet square must be built on it within eighteen months, more or less, from the time of purchase. These houses were built of logs, but each house must have a brick or stone chimney. In the spring and summer of 1756-1758, he may have staked out a large number of properties and sold single lots here and there to parties desiring to build. In 1758, if not earlier, he was ready to

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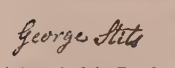
titled, "Nachricht von Gemeinen" in the first volume of the "Evagelisches Magazin, unter der Aufsicht der Deutsch-Evangelisch-Lutherischen Synode, Philadelpia. Gedruckt bey Conrad Zentler, in der Zweiten Strasze, unterhalb der Rehs—Strasze 1812. p. 20.

As we shall have occasion to make use of his statement on several occasions, we give an exact translation of it here: "The Lebanon congregation holds its service in the Salem Church, which is built in the town of Lebanon. This town was laid out in the year 1756, by George Steitz, and lies on the stream Quitapahila, (an Indian name, which in German means Schlangen-Loch), 25 miles northwest of Lancaster and 28 miles west of Reading. At first the inhabitants belonged partly to the Bergkirche, and partly to the Gruppenkirch (a small log church situated a mile and a half south of Lebanon, but now dilapi-

grant deeds to his purchasers. The deeds are printed in good and full form on substantial paper and at least a numeber of them are probably filled in in Stites' own handwriting.* They were doubtless drawn up and printed in Lancaster. Many justice and witnessed in Lebanon. Stites of them are signed, sealed by the Lebanon himself in these deeds calls the name of the place Stites-town,* although he leaves a blank space before the printed word "Stites," which may be a provision in the blanks for a contemplated change of name. On May 15th, 1758, he made an Indenture for a lot he had sold on the corner of Ninth and Willow streets to Charles Sholly. It was between "George Stites of the Township of Lebanon . . . gentleman, of the one part, and Charles Sholly of the same township in the other part." In it Stites "doth . . . sell . . . all that certain lot . . . in a certain town there laid out and called Stites-Town, . . . on a street in the Plan of the said Town, called Market street." Here the name "Stites-Town" still occurs in his deed, but just two months later, on



Autograph of the Founder of Lebanon.

dated. On account of the increasing growth of the number of church members, a house was hired in the town, in order to be able to hold service there; but as this also became too small, a rather roomy log church was built under the superintendence of Pastor Stoever, and it was dedicated in the year 1766. This congregation was served from time to time by the pastors, Stoever, F. A. Muhlenberg, E. Schulze, and W. Kurz."

*The writer has examined over a hundred of the original Lebanon deeds and gone through them in detail.

*This is denied in Dr. Egle's History of Lebanon county, but the early deeds prove the fact.

July 15, he made a deed to Jacob Focht for lot 113, the one next to the Farmer's Hotel, at Tenth and Cumberland streets, in which "Stites," in the word "Stites-Town," is scratched with a pen, and the word "Lebanon" is written in in the blank space preceding it. Subsequent to this time the deeds read "Lebanon." The year 1759 was a busy year for Stites and his little town, and at this time he gave deeds for many of the most valuable and prominent sites in the place. The lot diagonally opposite the Farmer's Hotel, where Charles B. Rauch now resides, he deeded to George Beetrich. This was evidently the year in which the lots along Eighth street were sold. The corner lot, with the old house on it, belonging to Geo. Krause & Co., was deeded by Stites to Martin Light on February 28, 1759. The witnesses to this transaction were George Reynolds and two others who signed their names in German,

Abraham Weidtmann.
Leonard Umberger.

It was numbered lot 54. No. 53, the lot on which Boger's Drug Store now stands, was also sold shortly afterward by Stites to Martin Light. On the 4th of March Stites sold the lot at Eighth and Willow streets, where John Henry Miller's property now stands, just opposite the Salem church, on

Willow street, to George Hats.* Less than a week later John Huber buys from Stites lot No. 48, where the Court House now is, at a rent of six shillings annually.** Not so long afterward this Court House lot came into the possession of Jacob Stieb, one of the first members of Salem church. Lot No. 47, the central one on the Court House block, was sold to Philip Gloninger, and with lot 46, was finally sold to Charles Greenwald and the County Commissioners.* In this same year lots No. 28, 29 and 30, beginning at Eighth and Cumberland streets, and running from the Central Hotel and First National Bank to the hardware store, Stites sold to Jacob Shofner.** Lot No. 27, further down, was sold to Peter Biecher. The P. O. S. of A. Hall property, on the opposite side of the street, Stites sold in the same year to Philip Ollinger.* Lots No. 31 and 32, now the properties of Dr. Mease and the Colonial Hotel were also sold this year.** On the 10th of July Stites sold a property on the west

*Fourteen years earlier, on the 18th of August, 1745, Rev. Stoever baptized a daughter of George Hats, John Adam Hambrecht and wife being sponsors.

This lot has had quite a history. The deed was witnessed by George Reynolds, Thomas Clark and Christian Gish. It was subsequently assigned to Emanuel Harmen, John Snee, Sr., Conrad Reinoehl, Christopher Embich and George Heass. In 1864 and '65 the old log house on the property, occupied by a maiden lady named Henrietta Gabel, was still in possession of the Heass family, whose descendants, I believe, resided in Germantown.

**The witnesses to the deed were George Reynolds, John Scull and Jasper Scull.

*The deed is thus endorsed.

**They were transferred later to Philip Geenwald and Jacob Bushong.

*This property was then assigned to Christian Spade, and George Miller in 1762; then to Philip Firnsler, unto Nicolaus Gebhart, to Christopher Waltz.

**They were subsequently transferred to Fred. Yensel and to Frederick Embich, both old Lutherans.

side of Eighth street, between Chestnut and Walnut, to Joseph Trout.* On the third of August he gave a deed for lot No. 20, opposite the Salem property, on Eighth street, on which the brick Bowman building now stands, to Adam Ekard.**

In 1760, not earlier, Mr. Stites realized the necessity of providing the town with facilities for religious worship, and in this year he gave lots of ground to the present Salem Lutheran and the Old Reformed church, as we shall see hereafter. On the 10th of March, 1760, he also gave deed for lot 95 to Peter Shofe,* and at this time or earlier he gave Hennerich Raade one of the lots that constitutes a part of the Salem church property He further sold lot No. 9 to David Beecker.** No. 5, the property at Seventh and Chestnut streets,* he also sold at this time, and on the 10th of August Michael Ensminger bought a lot from him.

The following year brought the beginning of a great change in the ownership of the unsold Lebanon lands. On the 19th of January, 1761, George Stites granted the two tracts of land for which he

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*He sold it to Samuel Meyley and it then came into the ownership of Emanuel Meyley.

**This deed was transferred to Benjamin Spiecker, to Christopher Uhler, to the Township of Lebanon.

*Signed and sealed in presence of John Scull, George Reynold and Jacob Vogt.

**This lot is a part of the property on Willow street near Eighth, lately owned by John H. Hoffer, and for many years used as a private academy for the town, and subsequently for the Girls' High School. The deed of this lot has the signatures of Stites, Reynolds and Trotter.

*The old Shamo and probably the Woomer property.

had received a patent from the proprietaries in 1753 to his grandson. He gave it in fee for the yearly rent of four shillings.* At this point the Stites' deeds stop and the George Reynold's** deeds begin. These Reynolds' deeds are printed on parchment and are well executed and legible today yet. On the 16th of May, 1761, we find Reynolds selling a lot of four perches on Walnut street to Felix Miller. On the 25th of June he sells lot 273 to Christopher Embich.* On the 13th of May, 1762, he sold lot 11, in the neighborhood of Frantz's furniture rooms and Mrs. John Weimer's residence to Peter Schindel. He also sold No. 33, the northeast corner of Eighth and Chestnut streets, at this time.**

There are several essential features in the founding of Lebanon by Steitz and Reynolds that deserve consideration. The first is that the town was not a gradual growth on irregular natural lines, but that it was laid out in streets, alleys and lots, of regular proportions, and in rectangular plan from the very start. Hence Lebanon has none of those

*The lot deeds now read, — "Being a part of the tract of 365 3-4 acres, which George Stits, grandfather of George Reynolds, by his deed dated the 19th of January, 1761, and granted to the said George Reynolds in fee, for the yearly rent of four shillings." Why the transfer was made, we do not know.

**In 1760 George Reynolds was married to Eleonora, daughter of Robert and Maria Trotter. She was born on the 13th of October, 1736, and was baptized and confirmed. She had one child who married Thomas Clark. She died on June 30, 1798, a few weeks after the present Salem Church was dedicated, at the age of 61 years, 8 months and 2 weeks. Salem Church Record. She is buried in Salem graveyard.

**This deed is endorsed on the back by Woolrick (sic) Shnavely, Henry Reinail, Matthais Reinhardt.

*This lot was assigned on Dec. 21, 1762, to Frederick Yensel, a member of the Lutheran church.

crooked winding ways, and very few diagonal streets, such as are found in towns of gradual and unplanned growth. Another point is that the original plan was drawn on ample and generous lines by its founder. Though the streets are not as wide as they might have been made, yet Steitz placed only three lots in a half square and gave each of the lots the full depth of a half square. A third important point is that the sale of all the lots was on the ground-rent plan. The indentures or "deeds" were in reality an agreement on the part of Stites to sell the lot, and on the part of the purchaser to pay a yearly rental, generally of five shillings, and to put up a proper building on the lot within the space of a year or a year and a half. This last provision tended to some extent to prevent property speculation, and to secure substantial progress in the building of the town. The ground-rent feature had one advantage for the purchaser.* It enabled a settler with a small amount of capital to become the owner of a house of his own more readily than would have been possible if he had been obliged to purchase the lot outright. But we shall see that the plan did not benefit the founders of the town, who went into bankruptcy, and many of the lot owners themselves found the plan unsatisfactory and secured release of the ground-rent and clear title by buying in the rights of the original owners. Other ground rents are still collected today.

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*Those of the Penn land warrants which I have examined (in possession of the Historical Society of Pennsylvania) are sales on the same plan.

If we could see the little village at the period of which we are speaking, we would find it to consist of five or six clusters of houses, perhaps fifty or more in all, with some scattering buildings in between, and with a large yard at the side and in the rear. Each house was a substantial log building "of the dimensions of sixteen feet square at the least," and was obliged to have "a good chimney of brick or stone, to be laid in or built with lime and sand."* Gradually, back of the house there would be built a bake-oven, perhaps a wash-house and a smoke-house, and on the rear of the lot a stable for cows, if not for horses, and a pig-sty. There would also be a large wood-pile, a vegetable garden, and sometimes a potato patch upon each property. This was a long step in advance of the period thirty years earlier, when Michael Borst built his cabin in the wilderness, drank his water and milk out of a calabash, and as his first occupation every morning went out of his door and killed snakes.**

*Requirement in the deed.

**Rupp's History of Lebanon county. Rupp makes it still worse. He says, p. 304, that "Burst's first work in the morning was to kill snakes in and outside of the hut."

CHAPTER IX.

HOW SALEM CONGREGATION SPRANG UP.

THE origin of the Salem church in the little hamlet on the Quitopahila dates back into the fifties of the last century, if not earlier. The statements and facts customarily presented in regard to it are so partial as to be misleading, and we have found the subject to be one most difficult of investigation.

Whether the congregation was organized originally by Pastor Stoever or by laymen who desired service to be held at the Quitopahila itself; whether its material was connected with that of the Grube church or not; where it worshiped, when it held its first election for officers and its first service, are all matters involved in obscurity.

The Rev. J. W. Early of Reading believes that by comparing baptisms of Nov. 7, 1752, (p. 27), with a number on page 47 and p. 54 of the Record, that the existence of a Lebanon congregation can be inferred as early as 1752. It is certain, at least that the Steitz deeds, in bounding contiguous properties, recognize the existence of the German

Lutheran church in Lebanon as early as 1760,* and that in this year it had two trustees and owned a part of its present property. We know also that a delegate from the Lebanon congregation attended the dedication of Trinity church, Lancaster, in 1761. We know further that the next year, in June, 1762, the Lebanon congregation sent a delegate all the way to Philadelphia to a meeting of Synod which was held there.** Moreover at this meeting, the Ministerium considered the reception of five new congregations, of which Lebanon is the first one alluded to. The Lebanon congregation had sent in a petition to the Ministerium and its delegate, Mr. Rade, had taken the long journey, no doubt, to see what action the Ministerium would take on the petition.* But the church that had thus appealed to Synod in 1762, found itself, with the whole of Lebanon, in a very different situation in 1763, and it was not till 1765 that its land for build-

*See deed.

**"Documentary History of The Evangelical Lutheran Ministerium, 1748-1821. Philadelphia, 1898," p. 60.

*Documentary History of the Ministerium, p. 64. The exact language (in a report to the Halle Fathers) is as follows: "As to the reception of new congregations, there were the following: 1.—Lebanon, whose petition to the United Preachers was read from a letter by Rev. Kurtz, Sr." It would be most interesting for us to know the contents of that petition, and to learn whether the Tulpehocken pastor, Rev. Kurtz, Sr., was not himself the original moving cause, or at least the encouraging spirit in the organization of the congregation, and whether it was done against the wish and desire of Rev. Stoever. Rev. Muhlenberg admits in another place without stating where or when or how that Pastor Kurtz, Sr., had interfered in Pastor Stoever's field without proper authority. Pastor Kurtz, Sr., was one of the best pastors the church had in that day, and was the first minister ordained by the Ministerium.

ing was again secure, and it was only in 1766 that a building was erected.* Before going into detail on this point, it will be well for us to have two other matters in view. The one is the church building situation in Pennsylvania at this time, and the other is the life and work of Pastor Stoever in these days.

*Even this date is three or four years earlier than historians (except Dr. Lochmann, who endorses it) hitherto have assigned to the building, because they knew nothing of the circumstances described above and to be narrated hereafter and assumed that the petition signed by the members and justices of 1768 preceded all building operations.

CHAPTER X.

THE FIRST CHURCH LOT.

GERMAN towns in Pennsylvania were growing rapidly in the middle of the last century. More than 12,000 emigrants from the Fatherland had arrived in the single summer and fall of 1749. (Among these was George Henry Reinoehl, whose second son John George was born in Lebanon, July 10, 1752.*) And already in 1748 Lancaster had 400 houses, and the Lutheran minister's parochial school was crowded.** In this year Muhlenberg organized the Ministerium of Pennsylvania and new churches were being built in many towns. The grand St. Michael's church in Philadelphia was being dedicated. The Lancaster church*** had been dedicated in 1747. The Tulpe-

*George Henry Reinoehl, emigrated with his wife, a Swabian, from Wurtemberg, Germany, arriving at Philadelphia November 9, 1749, on the ship "Good Intent." He was a French Hugenot, having fled from France upon the revocation of the Edict of Nantes. He settled in Lebanon township, then Lancaster county, becoming a naturalized subject of Great Britain in 1761. He had four sons, Henry, John George, Conrad and Christopher, the eldest being born in Germany. John George Reinoehl the second son, was born July 10, 1752, in Lebanon where he died in

**Even English and Irish parents applied to have their children admitted to the school.

***The one preceding the present Trinity edifice.

hocken and Bernville churches had been built a few years earlier. The Germantown church was dedicated in 1752. And nearer at hand the Ziegel church at Swatara was being built in 1754.

Though the church-going people in little Lebanon probably were in the habit of attending services in the Hill and Grube churches at this period, yet the fact that the Moravian church at Hebron, new and built of stone, was about three times as near to the town as the Hill church, and was in the centre of a settlement, and had pious brethren active there constantly, and very frequent services, would naturally operate to draw church-goers to Hebron rather than to the Hill or the Grube-land. It would be difficult, especially for the women and children to walk all the way out to the Hill church in winter weather. Besides this, as we have seen, the Indian troubles were now coming on and by 1755 people must have felt very uneasy when traveling in the country.*

October 19, 1832, leaving the following sons: Geoge Henry, Michael Henry, John, Christopher, Tobias, Philip and Jacob. He owned nearly all the town-lots in the southern portion of the present borough of Lebanon, which were divided at his death, among his children, some of whom emigrated in the west. Those remaining were George Henry, Jacob, Tobias and Christopher. George H. Reinoehl was born November 11, 1775, and died May 10, 1852. He was a blacksmith by trade and followed that occupation a number of years subsequently engaging in farming in Lebanon township. He was a prominent man in his day, active and zealous in school and church affairs. His children were Samuel; George residing in Minnesota; Helena married John Marquart; and Mary married John Yorty. The Reinoehl family in our congregation are descendents of Samuel.

*Even the meetings of the Synod of Pennsylvania were interrupted from 1755 to 1759 on account of this difficulty and danger in traveling.

Under such circumstances, especially as the Lutherans were increasing in the town, it would be quite natural either that the Rev. Mr. Stoever, who lived at Sunnyside, should come in and preach for them, or that they themselves should decide to begin services* as best they could. "On account of the increasing growth of the number of church members," says Dr. Lochmann, "a house was hired in the town, in order to be able to hold service there." None can say in what year this house-service began. It probably was Mr. Steitz who presented the congregation with their lot of ground, at least as early as 1760.

At that time, and how much earlier we do not know, the congregation must have had lots Nos. 40 and 41, each of a depth of 192 feet and of a width of 66 feet.** These lots were on what is now called Willow street, between the alley and the present church building. They ran in depth toward the Embich property. On the lower corner of the lot on which the church now stands, next to the home of J. J. Embich was an old log building fitted out as a school house, which may have been there before 1760 and used as a place of worship.*** The corner

*As the Rieth's church people had decided to do already in 1727.

**The quarter of deed of Stits to John Henry Raade, in my possession, proves this with reference to Lot 41.

***The statement that the old school house was built by the congregation about 1766, is based on the phrase "having lately bought a school-house." (Petition of 1768) which perhaps does not refer to this building, which the congregation bought, not built. If there were two schoolhouses, the second one was on the corner where the church now stands, and was the last to be acquired, and the first to be removed. The first schoolhouse seems originally to have been a two-story dwelling house,

lot, fronting along Eighth street, and on which the church now stands, was owned at this time by John Henry Raade,* the same Mr. Raade who went to Synod as the delegate of the congregation in 1762. I have just discovered the original Reynolds' deed made May 20, 1762, to Henry Rawdy, Butcher, in which lot No. 42 is "beginning at a post in front on a street called Water street and from thence four perches to a post. Thence along the Lutherian Church Lot twelve perches in depth to a lot taken up by Peter Swope, thence along the same four perches to a post, a corner of said lot, and from thence along another street called Walnut street 12 perches to a post, it being the place of beginning." This deed is in the church's possession. On the outside it is endorsed by a later, but last century hand, "3s. 4d. sterl. The Lutheran School House Lot."

The line, in modern terms, began at a post at 8th and Willow Sts. and ran 66 feet along Willow to a post. There it met the Lutheran Church Lot and

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not such a building as a congregation at this period would erect, and it is possible that the property and building were presented or bought and used for service before 1760, when, we know, the congregation owned the property. The Halle Reports, Vol. II, p. 432, show that the congregation had no school house for school purposes in 1760.

The Reports are speaking of the flourishing schools in the congregation of the Synod, including Philadelphia, the well-ordered school of eighty or more in Reading, a school of forty in Stouchsburg, of thirty in Heidelberg, and of eighty or ninety in Lancaster. They state that in Bernville William Kurtz (Salem's future pastor) was teaching a school of thirty children, which then grew smaller on account of the high waters. The Reports then say that "in Lebanon there are as yet no schools because of the poverty of the people."

*See Stiter' deed to Raade, 1760.

ran back twelve perches along the Lutheran lot to the Embich property, then 66 feet along the Embich property to Eighth St., and up Eighth to Willow.

This shows plainly that in 1762 the lots ran north and south in this block, and not east and west, as they are marked out on the Stoever, Lehman, Grittinger plan of the town.

After 1760, and no doubt before 1763, John Henry Rahdey made over to Philip Fernsler and Michael Rieter this Willow street lot, No. 42, in trust for "the German Lutheran congregation, settled, founded and established in that part of the country where the hereby sold . . . premises is situated and for no other . . . purpose whatsoever forever."*

The First Reformed church of Lebanon also received its lot in 1760 by an original Steitz deed and by 1762 it had built a small log church upon the ground.** In July, 1761, the Moravians, no doubt, stirred up by the activity of Stites, "surveyed and laid out a town on a tract of fifty acres, on the south

*See deed or counterpart of deed in my possession. This deed was rescued from an old barrel in a garret in Lebanon several weeks ago. Its upper part and a small section below (containing the trustees' signatures) are lacking. The mice may have gnawed the time-stained document. The deed is countersigned thus: "Deed in Trust Mr. John Henry Rahdey to Messrs. Philip Fernsler and Michael Rieder, 2 of the Trustees to the German Lutheran congregation for Lot No. 42 in the town of Lebanon."

**In 1760 George Steitz, gentleman, "well regarding the advancement of true religion and piety," gave this "Dutch Presbyterian" congregation (as he calls it) its lot of ground for a church and for burial purposes. The lot was eight perches on Hill street, thence along Strawberry alley, thence along Partridge alley (See Dr. Klopp's History of Tabor First Reformed Church, p. 10). The deed was not acknowledged however, until August 21, 1764. It is the old burial ground site.

side of the Quittopehella creek, . . . which they called Hebron." Hebron was never built; instead, the name was given to a large stone building occupied as a chapel.*

The years 1760-1768 were the difficult years of the first building period of our congregation, and what the fathers did and failed to do in a small way in those first years, was a harbinger of similar prolonged attempts in after times. And even at the end of that first period, and for years afterward they were only half done with their work.** In 1760 the delegate who gave one of the lots saw the new St. Michael's, in Philadelphia; in 1761 delegates saw the Trinity church in Lancaster, and in 1766 they saw the new Zion church in Philadelphia,*** and the building of a church was undoubtedly in the minds of the people at this time.

*Editor of the Pennsylvania Magazine of History in an article in 1894 in which part of the Hebron diary, during the Revolutionary period, is translated.

**The congregation seems to have been building in some small and long-drawn-out way through a great part of the thirty-year period after 1760. It was a wise conclusion to which it came in 1796, to resolve to put up a building of the right kind.

***This latter building was the largest and handsomest church in the land at the time and one of its finest specimens of colonial architecture.

CHAPTER XI.

STOEVER IN MIDDLE AGE AND THE TOWN OF LEBANON.

IN 1764 the Rev. Mr. Stoever was about 57 years old. For thirty-five years, winter and summer, he had traveled as a missionary through the pathless wilderness. In 1750 he had passed through a severe illness and was unable to speak and almost unconscious for nearly a week. At that time he was still serving five or six congregations and as he was pretty well to do, he did not need much support from them. He had passed through some severe experiences. His industry was untiring, but he seems to have been somewhat haughty, determined and independent, and very rough and violent in his manner. His actions in connection with the Tulpehocken quarrels did not commend themselves to Muhlenberg. In May, 1750, Muhlenberg, who had gone to Lancaster to attend the wedding of Rev. Handschuh, unexpectedly met Pastor Stoever, and Stoever told him that his sickness had made him thoughtful and repentant and had brought about a change in him. Muhlenberg

then asked him whether he would not join the Ministerium of Pennsylvania, which had been organized several years before. In the end Stoever did. The President of Synod and all the mem- from Muhlenberg, but in its place an invitation came to a private conference of pastors. This embittered Stoever and he wrote Muhlenberg a long letter. However, thirteen years afterward, in 1763, both Muhlenberg and the members of Synod agreed that Stoever should join the latter, and he did. The President of the Synod and all the members gave Stoever hand and heart, and put the old misunderstandings aside.*

Pastor Stoever must have been the most widely-known man in the region of the Quitopahila. He was absent from home on his journeys too much to be a constant pastor to the people, and was also engaged in the milling business at Sunnyside and in a large land transaction which we shall note presently. But it was he who entered the Lebanon families and baptized the children. It was to him that the young and sometimes older folks came to be united in marriage.

In 1745 he had married John Cunradt Templemann and Maria Elizabeth Buechlin, and in 1744 John Philipp Holinger and Juliana Umberger. On January 7, 1746, he baptized a child of Matthias

*Hallesche Nachrichten Vol. I., Note 71, on p. 587, and Vol. II., p. 547. Howsoever independent and prejudiced pastor Stoever may have been, the air of authority and superiority assumed by Muhlenberg in dealing with him, must have been very aggravating to the pioneer missionary. We learn from the source indicated above, also, that Rev. Mr. Kurtz, of the Ministerium, had gone into Mr. Stoever's field and done Stoever wrong, and thus prejudiced him against the Synod.

Boger and Anna Magd. Wampsler, on May 15 a child of James Clarck and Margeretha Trotter and on September 4 Christoph, a child of Adam Ulrich, of Lebanon. In the note appended we present a large number of Rev. Stoever's pastoral acts in Lebanon, though the list is not exhaustive.*

In the year 1763 something occurred in the history of Lebanon which served to place Rev. Stoever at the head of temporal affairs in the town of Lebanon, and to increase his worldly influence and cares in many ways. It was the downfall of George Steitz. We have seen that Mr. Steitz had already made over his three tracts of land to George Rey-

*NOTE RECORDING SOME OF REV. STOEVER'S PASTORAL ACTS IN LEBANON FROM 1747 ON.

On Jan. 13, 1747, he married Jacob Brenneiser and Anna Veronica Wampsler, and on December 29, Volentin Herchelrodt and Elisabetha Meusser, all of Lebanon.

In 1748 he married Abraham Richardson and Maria Margaretha Mintz, on Sept. 24, John Carr and Margaretha Ross, and on Dec. 21 Johann Jacob Dietz and Catarina Holzwart, all of Lebanon.

In 1749 and 1750 he married George Borden and Anna Catarina Umbenhauer, William Morris and Rebecca Oliphants, Adam Buerger and Maria Barbara Meyer, John Henderson and Anna Simple, Johann Wolf Kissner and Anna Sabina Bindtnagel, of Lebanon.

In 1751 he had ten Lebanon marriages, among which were Johannes Becker and Catarina Umberger, Sebastian Kirstaetter and Magdalena Derver, Melchoir Winckelmann and Barbara Sigrist, Franz Caspar Wagner and Margar. Kirstaetter, and James Rafler and Barbara Meylie.

In 1752 and '53 he married Peter Kraemer, Philipp Weigandt, John Adam Barth, and Johannes Huber to Maria Elisab. Ritscher, Johann Mich. Kirstaetter to Maria Doroth. Dietz and Heinrich Hortle to Catarina Firnssler.

In 1754 he married George Hansz Dietrich and Veronica Meyer.

In 1755 he married George Sprecher, Johann Peter Pannekuchen, Johann Adam Wirth, John George Roessler, Johann Adam Stoehr, and Lorentz Kurtz to Maria Elizabetha Saur.

Among the half dozen marriages of 1756 we find those of Michael

nolds and that Reynolds and Steitz had laid them out "for a town called Lebanon."* Reynolds was unable to hold the tracts and they were seized by the Sheriff of Lancaster county in execution and were sold at public sale to the highest bidder. They were bought in by a company of Lebanonians of whom the Lutheran minister at Sunnyside was the leader and head. In this way Rev. Stoever, with several other Lutheran and several Reformed persons, became the owners of the vacant town lots of Lebanon. The other owners with Rev. Stoever were the two inn-keepers, Christopher Wegman

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Malfir, Johann Martin Kirstaetter and Eliz. Bickel, and George Hansz Dietrich and Dorothea Boltz. He also baptized a daughter of Jacob Wentz "at Lebanon (Kruppen)," the name Kruppen being spelled thus and showing that territorial sense in which the word was used.

In 1757 he married John Peter Ritscher and Anna Margaretha Kirber, John Jacob Boltz and Catarina Madern, Lebanon, Jacob Zimpfer and Anna Maria Lorentz, Lebanon, Johannes Kuemmerling and Anna Maria Pfrang, Lebanon, Martin Schmidt and Catarina Fischer, Hansz Ulrich Huber and Elizabeth Firnsler, Lebanon, Peter Kraemer and Anna Margaretha Ernst, Lebanon, John Nicolaus Brechtbiel and Juliana Diller.

In 1758, Anastasius Uhler and wife were sponsors for John Jacob, a child of Caspar Schnaebele (Anabaptist) and wife (Lutheran). In this year Stoever married George Fischer and Anna Elisabeth Knopf, Antonius Karmenie and Anna Christina Hetzler, Andreas Bartruff and Christina Sophia Klein, Johannes Hebberling and Maria Elisab. Pressler, Lebanon, Robert Rogers and Anna Christina Ramberg, Peter Fischer and Catarina Bockle, Johann Schweickhardt Innboden and Eleanora Diller, Lebanon.

In 1759 he baptized a daughter of Martin Meyley, Jr., Jacob Weber and Anna Sabina Meyley being sponsors. He married Jacob Sprecher and Dorothea Blecher, Lebanon, Peter Brechbiel and Maria Catarina Franck, Lebanon, Thomas Clark and Margaretha Heydt, Martin Herman and Anna Dorothea Borst, Philipp Baasz and Anna Weimer, Lebanon, and John Ernst Curt and Margaretha Riedt.

In 1760 he married Jacob Ziegeler and Juliana Kirstetter, Frantz

*See Stoever deed to the Lutheran Church, which puts the matter in a clear light.

and Philip Greenwald, the shop-keeper Caspar Schnebele, and the tanner, George Hock, the carpenter, John Ulrick Schneble, and the blacksmith, Christian Gish. Rev. Stoever always appears at the head of this company and seems to have filled out some of the deeds in his own handwriting.* He

John Caspar Stoever

Caspar Wagner (widower) and Elizabetha Wirtz, Lebanon and Cocalico, George Obermeyer and Anna Barbara Vogt, Hanover, Michael Kirber and Anna Maria Schlatter, Adam Bayer and Maria Sara Ritschor, Christian Mueller and Elizabeth Ried, Edward Steans and Mary Martin, Lebanon, George Ulrich and Elizabeth Naess, Lebanon and Cocalico.

In 1761 he married Thomas Atkinson and Elizabeth Williams, John Daniel Stroh and Catarina Barbara Uhler, Heinrich Schnatterle and Anna Barbara Uhler.

In 1764 he married Jacob Firnssler and Magdalena Peter, George Bahner and Barbara Olinger, Johannes Peter and Barbara Firnszler, George Federhoff and Anna Elisabetha Schnaebelin.

In 1765 he baptized a daughter of Phil. Gruenewoalt, Christoph. Embich and wife being sponsors, and John, a son of Christopher Embisch Phil. Gruenewalt and wife being sponsors.

In 1765 he married George Ellinger and Anna Maria Catarina Weyhrich, and Jno. George Schock and Anna Catarina Maurer.

In 1766 he married Johannes Stein and Eva Barbara Kucher, Jacob Bickel and Maria Catarina Brann, Anastasius Heylmann and Rosina Barbara Maurer, Geo. Maurer and Magdalena Heylmann, Caspar Elias Diller, and Eva Magdalena Meyer, John Adam Weiss and Maria Eva Meyer, Andreas Karg and Anna Maria Heinrich, Daniel Jungblut and Anna Maria Elizabeth Heinrich, John Leonhardt Kirstaetter and Anna Elisabetha Zehrung, John Christoph. Uhler and Margar. Barbara Spicker, Lebanon.

In 1767 he married John Thome and Anna Maria Reiss, Lebanon.

In 1768 he married Lucas Schally and Maria Elisabetha Boger, John Martin Uhler and Ana Elisabetha Stroh, Johannes Herman and Catarina Herman, Lebanon.

He also baptized John Friedrick, a child of Christopher Embich, on March 8, 1767, Philipp Marstellar and wife being sponsors.

*See deed to John Thome, in possession of Henry Heilman. The lot referred to in this deed was sold at a yearly rental of three shillings and four pence. It was sold by Thome to Caspar Schnebele on the same date for three pounds Pennsylvania currency, and again by Caspar Schnebele on February 19, 1779, for 34 pounds Pennsylvania currency.

was the best educated man in the community and seems to have had a capacity and a bent for the management of property. His associates no doubt left the scrivener's part of the new enterprise largely to him.

CHAPTER XII.

OLD SALEM RECEIVES HER DEED FROM STOEVER.

Fac-simile of Stoever's deed to Salem

IN AUGUST, 1763, the patriarch Muhlenberg rode up from Reading to Stouchsburg on horseback, and preached at Stouchsburg on the morning of the 28th, and at Schaefferstown in the afternoon of the same day. The pastor at Stouchsburg, was the young Mr. Kurtz.* This was the year after the Lebanon congregation had applied to Synod for admission, and it is just possible that young Mr. Kurtz had been told by synodical authority to hold service in Lebanon as often as he could. Whether this was with Rev. Stoever's consent or not we do not know, but in any case Rev. Stoever himself would

*Wm. Kurtz, younger brother of John Nicholas Kurtz, assisted his brother as pastor at Tulpehocken. John Nicholas first arrived at Tulpehocken December 16, 1746, and made his home with Conrad Weiser. He was not ordained until 1748 and remained pastor at Tulpehocken until April, 1770, when he removed to York. He was elected pastor at Germantown in 1762, and from June, 1763, to June, 1764, he lived at Germantown without having given up his charge in Tulpehocken, his place there being supplied by his brother William. During his stay at Tulpehocken he had charge, in addition to Christ church and the Old Tulpehocken or Reed's church, of North Kill, (Bernville) during the whole time, the Heidelberg or Eck church from its oganization in 1730, and Atolhol or Rehrersburg church.—Dr. B. M. Schmucker, in Lutheran Church Review.

not be able to preach very frequently or very regularly on Sunday.

Meantime the Lebanon congregation must have been in a bad way about its property, for the latter, as well as that of the Reformed church was involved in the Sheriff's sale of 1763. However, Rev. Stoever and his partners decided to present the property, 198 by 162 feet, to the congregation. The deed was actually executed on the 13th of March, 1765.*

In this deed occur the names of the first four members of the congregation known. They were its first trustees.** The deed states that the consideration paid was five pounds Pennsylvania currency. Whether this was a mere legal form and the property was an outright gift, we do not know. In any case the annual ground rent was to be nothing more than one red rose to be paid annually in June 'if it were lawfully demanded.' As the deed will be of interest to many members, though it is a lengthy document, we give a transcript of it in full in the following note:

DEED OF REV. CASPAR STOEVER TO THE LUTHERAN CHUROH OF LEBANON.

THIS INDENTURE made the 13th day of March, in the year of our Lord 1765, between the Rev. John Caspar Stoever, clerk and Mary Catharine his wife, Christopher Wegman, Inn holder, and Eva Maria, his

*Four months afterwards, on August 1, 1765, Rev. Stoever and company executed a similar deed to the Reformed church of Lebanon for their lot of ground. About two weeks before this happened, on July 18th, Rev. Stoever baptized a daughter of the inn-keeper, Philip Gruenenwaldt and wife, on the same day on which it was born, and the sponsors were Christoph Embisch and wife. It may also be said here that on September 6, 1767, Rev. Stoever baptized Christoph F. Kuemmerling, a child of Martin Kuemmerling, of Bethel, and Christopher Wegman was sponsor.

**Two of them, we have seen, were mentioned as trustees in the earlier deeds.

wife, Philip Greenwald, inn holder, and Margaretta, his wife, Casper Snebele, shop keeper, and Sabina, his wife, Christian Gish, blacksmith, and Sophia his wife, George Hock, tanner, and Sophia his wife, and Ulrick Snebele, Joyner, and Eva his wife, all of Township of Lebanon in the county of Lancaster, and Province of Pennsylvania, of the one Part, and Jacob Bickel, Daniel Stroh, Philip Fernsler and Michael Rieter of the same place, Trustees and Wardens to and for the only Use and Benefit of the German Lutheran Congregation settled and established in same place, of the other part,

Whereas George Reynolds, late of Lebanon aforesaid, in the said County of Lancaster, yeoman by virtue of devises or conveyances to him made was lately seized or possessed of three certain contiguous tracts of land in Lebanon aforesaid, which said three contiguous tracts of land or the better part thereof were, by the said George Reynolds and by one George Stitz, the former owner and possessor thereof, laid out for a town called Lebanon

And Whereas John Hay, Esq., late High Sheriff of Lancaster County aforesaid, by virtue of several writs to him directed seized and took the aforesaid three contiguous tracts of land in execution and sold the same and the rents, issues and profits thereof unto the said John Casper Stoever, Christopher Wegman, Philip Greenwald, Casper Snebele, Christian Gish, George Hock and Ulrich Snebele, their heirs and assigns forever as in and by a certain deed poll the 31st day of October, A. D. 1763, duly executed by the said Sheriff and acknowledged in open court, intended to be entered on record at Lancaster, the relation thereunto being had at large appears.

Now this Indenture Witnesseth that the said John Casper Stoever and Mary Catherine his wife, Christopher Wegman and Eva Maria, his wife, Philip Greenwald and Margarretta his wife, Casper Snebele and Sabina his wife, Christian Gish and Sophia his wife, George Hock and Sophia his wife, and Ulrich Snebele and Eva his wife, for and in consideration of the sum of five pounds lawful money of Pennsylvania to them in hand paid. Before the insealing and delivery of these Presents, and benefit whereof is hereby acknowledged

Have granted, bargained, sold, aliened, premised, released and enfeoffed and confirmed and by these Presents they, the said John Casper Stoever and Mary Catherine his wife, Christopher Wegman and Eva Maria his wife, Philip Greenwald and Margarretta his wife, Caspar Snebele and Sabina his wife, Christian Gish and Sophia his wife, George Hock and Sophia his wife and Ulrich Snebele and Eva his wife,

Do grant, bargain, sell, aliened, premise, release and confirm unto the said Jacob Bickel, Daniel Stroh, Philip Fernsler and Michael Rieter and the survivors and survivor of them and the heirs and assigns of such survivor in trust to and for the only use, benefit, intent and behoff of all and every of y members of said Lutheran congregation and to and for no other use, intent or purpose whatsoever

All that certain lot or piece of land (it being part and partial of the aforesaid three contiguous tracts of land) situate in the Town of Lebanon

aforesaid, containing in front on a street in the General Plan of the said Town called Water street, eight perches and in depth to a lot of Peter Shofe 12 perches, Bounded on the south by the said street, on the west by a 15 ft. alley, on the north by the said lot of Peter Shofe and on the east by a lot intended to be granted for a School-House.

Together with all and singular the improvements, rights, liberties, privileges, hereditaments and appurtenances whatsoever thereunto belonging or in any wise appertaining and the reversions and remainders thereof, and all the estate, right, title, property, the interest, claim and demand whatsoever of them the said John Casper Stoever and Mary Cathrine his wife, Christopher Wegman and Eva Maria his wife, Philip Greenwald and Margareta his wife, Casper Snebele and Sabina his wife, Christian Gish and Sophia his wife, George Hock and Sophia his wife, and Ulrich Snebele and Eva his wife, of, in, and to the aforesaid described lot of ground, hereditaments and all and singular the premises with the appurtenances hereby granted and every part and parcel thereof,

To Have and to Hold the said above mentioned and described lot of ground, hereditaments and premises hereby granted and released or mentioned and intended so to be, with the appurtenances unto the said Jacob Bickel, Daniel Stroh, Philip Fernsler, and Michael Rieter and the survivors or survivor of them, and the heirs and assigns of such survivor nevertheless to and for the only benefit, use and behoof the German Lutheran congregation settled and established in that part of the country, bargained premises is situated lying and being and to and for no other use, intent and purpose forever.

Yielding and paying therefor unto the aforesaid grantors, their heirs and assigns at the said town of Lebanon the yearly rent of one red rose in June in every year forever hereafter, if the same shall be lawfully demanded,

And the said John Caspar Stoever, Christopher Wegman, Philip Greenwald, Caspar Snebele, Christian Gish, George Hock and Ulrich Snebele, for themselves severally and respectively and for their several and respective heirs and every of them do covenant, promise and grant to and with the said Jacob Bickel, Daniel Stroh, Philip Fernsler and Michael Rieter, Trustees as aforesaid, and the survivors and survivor of them, and the heirs and assigns of such survivor in trust to and for the use, intents and purposes aforesaid, and their successors in the said trust forever, That they, the said John Caspar Stoever Christopher Wegman, Philip Greenwald, Caspar Snebele, Christian Gish, George Hock and Ulrich Snebele, and their several and respective heirs, and every of them, The said described lot of ground hereditaments and premises hereby granted, or mentioned so to be, with the appurtenances unto the said Jacob Bickel, Daniel Stroh, Philip Fernsler and Michael Rieter, in trust as aforesaid, against them the said John Caspar Stoever, Christopher Wegman, Philip Greenwald, Caspar Snebele, Christian Gish, George Hock, and Ulrich Snebele and the several and respective heirs and against all and every other person and persons whatsoever shall and will warrant and forever defend by these Presents,

In Witness the said parties to these have herewith interchangeably set their hands and Seals dated the Day and Year first above written.

SEALED AND DELIVERED IN THE PRESENCE OF US,
By John Caspar Stoever and Mary Catherine his wife, Christopher Wegman and Eva Maria his wife, and Philip Greenwald and Margaretta his wife.

JACOB WEISER. PHILIP MARSTELLER.

Sealed and Delivered by Caspar Snebele and Sabina his wife, Christian Gish and Sophia his wife, George Hoke and Sophia his wife, Ulrey Snebele and Eva his wife, in the presence of

ANASTASIUS UHLER,
GEORGE STROW,
PHILIP MARSTELLER.

THE 30th Day of July in he Year of our Lord 1765. Before me the Subscriber one of his Majesty's Justices of the Peace for the County of Lancaster, came the above named John Caspar Stoever and Mary Catherine his Wife, Christopher Wegman and Eva Maria his Wife, Philip Greenwald and Margareta his Wife, Caspar Snebele and Sabina his Wife, Christian Gish and Sophia his Wife, George Hock and Sophia his Wife, and Ulrick Snebele and Eva his Wife and acknowledged the above Indenture to be their act and deed and desired that same might be Recorded as such, the said Mary Catherine, Eva Maria, Margareta, Sabina, Sophia, Sophia, and Eva thereunto freely Consenting they and each of them being of full age, and by me privately examined,

In Witness whereof I have hereto set my Hand and Seal the day and Year aforesaid. JOHN HAY.

Entered in the office for Recording of Deeds in and for the County of Lancaster in Book H, Page 299, the 24th Day of August, Anno Domini one Thousand Seven Hundred and Sixty-five, Witness my hand and Seal of my office aforesaid. EDW. SHIPPEN,
Recorder.

her
MARY CATHERINE STOEVER JOHN CASPAR STOEVER
mark

her
EVA MARIA WEGMAN CHRISTOPHER WEGMAN, JR.
mark

her
MARGARETTA GREENWALD PHILIP GREENWALD
mark

her
SABINA SNEVELY CASPAR SCHNEBLI
mark

her
SOPHIA GISH CHRISTIAN GISH
mark

her
SOPHIA HOKE GEORGE HOCK
mark

her
EVA SNEVELY ULRICK SNEBELE
mark

CHAPTER XIII.

THE FIRST TRUSTEES AND THEIR ACKNOWLEDGMENT OF TRUST.

THE first four men to appear definitely on the page of Old Salem's history are its trustees. Except the Rev. Stoever, Mrs. Caspar Schnebele,* the wife of one of the donors of the land, and Christopher Wegman,** another of the donors, who were undoubtedly Lutherans, and Henry Rade, the first delegate to Synod in 1760, and who presented a lot to the church, the four men appearing on the deed as trustees are the only members of the Lebanon Lutheran congregation whose names we know up to this point. The first of them, Jacob Bickel, was perhaps a personal friend of Stoever's.* He was

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*Caspar Schnebele himself was an Anabaptist. See Stoever's Diary, p. 47.

**Christopher Wegman was a sponsor for one of Rev. Stoever's own children, at the baptism taking place September 30, 1759 (See Stoever's Diary), and probably therefore a Lutheran. Moreover, Christopher Wegman, Jr., was one of the "professed members of the protestant Lutheran religion," sending out a petition for aid in 1768.

*When Rev. Stoever baptized his own grandchild, the daughter of J. C. Stoever, Jr., of Bethel, on Feb. 12, 1758, Heinrich Bickel was a sponsor of the child, and Anna Margaretha Stoever was the other sponsor. Both sponsors were single persons. In Sept., 1765, six months after Rev. Stoever had deeded the lot to Jacob Bickel and the other trustees, he baptized three children of Tobias Bickel and wife, Tulpehocken.

unmarried at this time, and just a year after the ground was deeded, on March 4th, 1766, Rev. Stoever married him to Maria Catarina Braun, both of Lebanon. Of Daniel Strow, the second trustee, we know that four years earlier* Rev. Stoever had married John Daniel Stroh into the strong Lutheran family of Uhler. It was a double wedding, in fact, Stroh having married Catarina Barbara, and Heinrich Schnatterle having married Anna Barbara Uhler on the same day.

The third trustee, Philip Fernsler, was probably the John Philipp Firnszler whom Rev. Stoever had married thirty-four years earlier** to Maria Barbara George, and who possibly had come over to America on September 21st, 1727, in the ship *William and Sarah.** This founder of the family had a son named John Philip, who was born in September, 1734, and who was consequently 26 years of age when we first came across the Fernsler name as a Salem trustee in the old deeds. He was baptized and confirmed and was married to Christina Stoever.** He died in May, 1708, at the age of 73 years and 8 months. Private papers of the family mention Catherine, Philip, Christian and John as his children. The family lived in South Lebanon township on the farm adjoining the one now occupied by Adam Fernsler, one of the present Salem

*June 16, 1761, in Stoever Diary.

**April 26, 1731.

*The name is given as Philip Feruser in "Rupp's Thirty Thousand Names."

**The family had eight children, of whom seven were living at the time of the father's death (Salem Ch. Record).

trustees, and the John Philip, of whom we are speaking, was buried at the Qruppen Kirch (Dr. Lochmann's spelling). John Philip must have been a man of business ability and of affairs. He was the executor of several estates, including that of Michael Fernsler. His own administrators were Frederick Fernsler and Tobias Fernsler.

Michael Fernsler was possibly another son of the original Fernsler and a brother of the second John Philip. He died about 1777 (Private papers of family. There is no record of his death in Salem Church Record) and left four children, Catharine (mr. John Imboden), Christiana (mr. Adam Dysinger) and Peter and Elizabeth, minors, of whom Christopher Uhler was the guardian.

On March 6th, 1764, Jacob Firnsler was married by Rev. Stoever to Magdalena Peter, both of Lebanon, and the next month, on April 5th, Barbara Firnsler was married by him. On August 15th, Philipp Firnssler and his wife, Anna Christina, were sponsors for one of Stoever's grandchildren. This fact and that of the marriage in the Stoever family presumes some degree of intimacy between the first pastor and the first trustee.

Of the fourth trustee, John Michael Rieter, the church record* says that he was born on September 8, 1723, in Wuertemberg, and baptized and confirmed in the old country, and married there in 1748. In 1750 he came to America and came to

*Page 345.

Lebanon in 1763.* He is the only one of the trustees whose name appears on the record some years later (when it was begun) as a communicant member of the church.** Of these four families, two are still represented and very active in the congregation today, a century and a third after this beginning was made.

The four trustees were to be held strictly responsible for the public and Lutheran trust they assumed, and on the same day on which the deed was executed they gave a legal Declaration of Trust* in which their powers were carefully delimited. Probably the experience of Rev. Stoever in seeing church properties diverted from their original doctrinal intention, caused him to be more than ordinarily careful in this matter. In the Declaration, the trustees as yoemen in the province of Pennsylvania, send greeting to all people to whom these presents may concern, and state that in a deed of even date with this Declaration, Rev. Stoever and Co. had made over to them a certain Lot of Ground in the town of Lebanon "containing in front on Water street eight perches and in depth to a lot of Peter Shofe twelve perches, and marked in the said plan of said town in trust for the use, intents and purposes in said Indenture," "and, whereas, there is now erecting or intending immediately

*He died on March 21, 1800, at the age of 76, and left four children.

**His wife also was a communicant.

*The original parchment Declaration is very much faded, and it and an old paper counterpart are still among the documents of the Treasurer of the congregation.

to be erected on the aforesaid Lot of Ground a Larg Building for a place of Worship, intended hereafter to be called ——— church, and the said 'lot or peace of ground' was granted to us 'by the directions and appointment of such of the inhabitants of the said town, and they agreed with parts of the said county as are members of the denomination of the German Evangelical Lutheran congregation professing the doctrine, worship and discipline agreeable to the Unvariated Confession of Augsburg,' and the above recited indenture was made to us and the aforesaid building hereafter to be finished and erected on the said lot 'in trust for the use and service of the members or persons belonging to the aforesaid congregation assembled for public worship from time to time, and a place to bury the dead, and upon this further trust and confidence to the intent only that we," the trustees' "or such or so many of us as shall be and [remain(?)] in unity and religious fellowship with the said congregation whereunto we now belong, should stand and be seized of the said lot of ground and buildings thereon erected or to be erected to and for the uses aforesaid and to and for no other use, intent or purpose whatsoever and under the conditions, provisoes and restrictions given after mentioned.

PROVIDED always that neither we or any other persons succeeding us in this trust "who shall be declared by the vote of the two full third parts of the number of male communicating members of the said congregation for the time being be out of unity

with them shall be capable to execute this trust,.. nor have any right or interest in the premises while we or they shall so remain, but that in all such cases as also when any of us or others succeeding . . . . shall happen to depart this life" then it shall be lawful for "the two full third parts of the..male communicating members . . . . to make choice of others to manage . . . . the said trust instead of such as shall fall away or be deceased and upon this further trust and confidence that we . . . . upon the request of the full two third parts of the male communicating members for the time being either to assign over the said trust or convey . . . . the said Lot of Ground.....to such persons.....as shall by them be nominated and appointed . . . .

"Now know ye that we for the more effectual reserving the said lot . . . . and buildings to be erected . . . . for the uses aforesaid

Do hereby acknowledge and declare that our names as inserted were so inserted and made use of for and on the behalf of the congregation aforesaid, and we are therein trusted only by and for the members in unity with the said congregation and that we do not claim to have . . . . or ought to have any right . . . . in the said lot . . . . to our own use or benefit only, but only to and for the use, intent and services before mentioned under the limitation and restrictions above expressed and reserved for no other . . . . purpose or service whatsoever.

"We the said Jacob Bickel, Daniel, Stroh....

Philip Fernsler and Michael Riether have set our hands and seals thereunto the 13th day of March, A. D. 1765."

The Declaration was acknowledged before J. J. Fay, justice of Lancaster county, on July 30, 1765, and sealed and delivered in the presence of Christopher Kucher, John Fay and John Thome. It was entered in the office for Recording of Deeds for Lancaster County, Book H, p. 296, on Aug. 22, 1765.

In this paper, as also in the deed, we see clearly that the original grant was not the whole block of ground 198 feet square, but ran from the alley 132 feet along Willow street toward Eighth, and leaving a lot of 66 feet at Eighth and Willow streets still out of our possession, but as the deed says "intended to be granted to us for a School-House."

We learn also that in this first paper of trust belonging to the congregation, the latter deemed the cause of education of great importance and that the ground on Eighth street was a separate property, set apart for a school house.

The Declaration seems to show also that the surrounding country membership (Hill Church and Grube Kirche) are at this time in accord with the movement in Lebanon, and that Rev. Stoever himself is in full sympathy with it. It still further

serves to indicate how fully and completely the officers of the Church were in power only to serve the teaching of the Church and the will of the congregation. To such an extent was this the case that if at any time two-thirds of the members thought that the officers were overstepping the bounds of authority committed to them, the latter were to be removed.

We learn still further that in this first Acknowledgment of Trust, and in connection with the very ground upon which we stand, the faith of the Unaltered Augsburg Confession (i. e. "Old Lutheranism") was expressly specified as the purpose and the only purpose for which the property existed, and we can have the glad consciousness that through the storms of a century and a third, though many other sections of the State have yielded, Old Salem has always stood in doctrine firm as a rock. The adamantine character is rarely in favor in any generation, but it is the one that outlives generations and remains true to its destiny. It has its defects, which we must accept and attempt to overcome, and its strength through which we hope to abide.

CHAPTER XIV.

OLD SALEM'S FIRST CHURCH.

IT was in March of '65 that the Church ground was deeded. By July of that year the lot intended for the School-h o u s e on Eighth street* had probably not yet come into its possession,** though as early as March it was "intended to be granted for a School House." But in March already the trustees had said that "a large building is now erecting or intending to be immediately erected on the lot." The building was placed on the corner of Willow street and Doe alley, and was a structure of logs, surmounted by a small steeple. It is the conviction of the writer that the building was begun in 1766. This date is contrary to the universally received tradition.* But the trustees definitely say the building was "erecting or intending to be immediately erected" in 1765. Dr. Lochmann expressly states that the Church was built in

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*Probably the corner of Eighth and Willow streets.

**It would doubtless, though not necessarily, have been mentioned in the Trustees' Acknowledgement, if it had.

*This tradition is based upon the petition of 1768. There are many other facts to be taken into consideration.

1766. The Petition of 1768 as a general statement drawn up for strangers and intended to be as brief as possible and to influence persons to give, does not, in my judgment, preclude the theory that the building was already under way when it was drawn up. We know further that on the 4th of May, 1766, delegates from Lebanon went to Lancaster to participate in the dedication of Old Trinity Church,* and that on June 11th of the same year delegates from Lebanon went to Synod at Philadelphia and were present at the corner-stone laying of the great Zion Church there. It is not unlikely that these delegates returned home with great enthusiasm for the immediate erection of the Church which had been intended already in 1765, and that they pushed the project into action. We know, further, that the Grube building was abandoned and torn down in 1768, which perhaps would hardly have been the case if there were no church begun in Lebanon in which (recalling Stoever's words) town and country could agree to worship. Again, in 1769, the congregation received the beautiful new communion service, presented by Andreas Doewler, which is still handsome. It is more likely that the gift was bestowed because it was already needed in the new Church than because it would be needed in a year or two to come.** But one of the most cogent arguments of all for the earlier building (i. e. before

*The present building.

**This communion service comprises two flagons, two plates and a chalice, and is kept with the other church vessels. It bears the inscription "Henrich Andonius Doewler, 1769."

1769, 1770) is the fact that our small bell was cast in London in 1770 for the "Lutheran Congregation in Lebanon Town." Now when a congregation is about to build a church, the bell that is to be raised on the completed structure, is not one of the first things the builders think about. It is usually one of the last. Yet here were Pack and Chapman in far off London casting a bell for us already in 1770. Correspondence was very slow in that day, and bell making was not a rapid process, and the bell must have been cast many months after the order was given, and if the order was given only when the Church was under way, as is likely, this would throw the beginning of the building into the earlier period. There is still a final point to be made in favor of this view. It is that German Christians, and especially Lutherans, would hardly begin the work of a new church by calling on outsders—the general public of the province, *first of all*, to enable them to carry it out. They would be far more likely to give what they could, and build what they could, and only after they discovered that they were getting into too deep water and that they could not finish the undertaking, would they be likely to apply to outsiders.

For these reasons we set down the beginning of the building in 1766. In 1767 came the death of George Steitz.* Tradition says he was a member

*George Reynolds probably died in 1766. It is sad to see how swiftly these men drop off after the Sheriff's sale of '63. In 1760 George had married Eleonora Trotter, daughter of Robert Trotter. She was born on October 13, 1736, and was baptized and confirmed. They had one child, who married Thomas Clark. Eleonora Reynolds died June 30, 1798, at the age of 61 years, 8 mo. and 2 weeks. (See Church Record.)

of the Salem Church, and it would have been a very extraordinary thing for him to have signed that stiffest of Lutheran papers as a member of the Tulpehocken Lutheran Church, with Stoever, if he had not himself been a Lutheran.

(Steitz's tomb has not been found, though the tombstones of his daughter Eleanor and his granddaughter Catharine Reynolds, who married Thomas Clark against her grandfather's wish, are all to be found in our old graveyard. For a curious theory of Rev. P. C. Croll as to the burial of Steitz on the Old Reformed cemetery, see Croll's Landmarks in the Lebanon Valley. The theory is that a tombstone bearing the name "George Stein" originally read "George Steitz." Rev. Croll says the date of death of the occupant seems to be 1787).

The oldest record of burial that is marked by a tombstone on Salem Lutheran cemetery is the following:

IST GEBOREN IM JAHR
1751, DEN 24 AUGUST,
IST GESTORPEN IM JAHR
1768.

This inscription is on the top part of the stone which is broken and removed from its original place—the lower part cannot be found.

In 1768, the Petition, already referred to, was sent out to well-disposed Protestants. It was signed by the Rev. John Caspar Stoever and nine mem-

bers of the Church, and was attested by six justices of the peace of Lebanon township and of the borough of Lebanon. There are two copies of it in the possession of the congregation, the one in English with the Treasurer's documents, and the one in German, discovered recently by Dr. Schantz and my father in connection with the old Church records. As the English Petition has frequently been in print, and as the German was the original, written in a better Lutheran tone, by Stoever himself, I give a rough translation of the German here. It will be noticed that Rev. John Nicholas Kurtz personally endorses and attests the German paper. His endorsement shows that Stoever and he were united in this matter of building, and that probably thorough harmony prevailed in favor of the undertaking.

Grace and Peace, Salvation and Blessing from God the Father in Christ Jesus to each and all protestant lovers of the Divine Word and to the congregations of the Evangelical Religion, together with our greeting.

SINCE in the little town of Lebanon, newly laid out some years ago, there has been gathered a small number of members confessing the Evangelical Lutheran Religion and they have built homes here and up to this time have held their Divine Service in private houses, but have been obliged on account of the growth of the congregation and the smallness of the space to decide to build up a proper church building for the more comfortable ordering of all acts of Divine worship;

BUT of ourselves unaided we have not the means (because we are for the most part beginners [in settling here] and also have just recently bought a schoolhouse) to carry out this highly necessary church building in a worthy manner. Therefore there is sent forth this friendly petition to each and all the protestant lovers and upright friends of the Christian Evangelical Religion and the Divine Word that for the furthering of the glory of God and of the Christian religion, they would favor us in this our Christian purpose with their temporal blessings and ability and with a cheerful heart aid us somewhat with their beneficent hands.

For the receiving of such gifts of love we have empowered the bearers

of this, our trusty brethren, Friedrich Yensel, Christian Frendling.

May the giver of all good and perfect gifts again recompense each and all of the benevolent benefactors who have presented their gifts of love to us for our building of the church, abundantly in body and soul with a thousandfold blessings in time and eternity.

This do the undersigned wish from the depth of their heart.

Lebanon the 2nd Day of September, 1768.

John Caspar Stoever, pastor in Lebanon, hereby testifies that the above is in accordance with the truth.

DANIEL STROH,
JACOB EMEL,
MICHAEL RIEDER,
PHILIP FERNSLER,
JOHANN HEINRICH RAHDER,
JOHANN JACOB STIEB,
FRIEDRICH YENSEL,
GEORGE DIETRICH,
CHRISTOPHER WEGMAN, JR.

Ph. de HAAS.

I, the undersigned, testify to what is stated above, with the earnest plea that each one who calls himself a Christian will bear in mind the admonition of the Holy Scriptures: To do good and to help each other, forget not. NICOLAUS KURTZ, Pastor.

Of these men, nothing has come to light in reference to Emel or Immel. Nor is anything known of Daniel Stroh, though we know George Strow signed a Stoever deed as a witness on October 31, 1765. Frederick Yensel is a faithful and regular communicant as early as the Church Records open, and is here entrusted with the difficult task of collecting funds.

There are few families that have an older and more honorable record in the congregation than that of the Yensel family. Michael Rieder we have seen to have been a regular communicant, Jacob Stieb went to the first recorded communion, and so likewise did George Dietrich. Antonius Doewler,

who presented the Communion Service, was also a regular communicant.

With what success the petition met is unknown. The result was probably not what was expected, and the "large log church" which doubtless was begun in 1766* and in which the first communion perhaps was celebrated in 1769, and which in 1770 or later received the beautiful little bell, which has a considerable quantity of silver in its composition and weighs about 1000 pounds, in its steeple,** the whole being surmounted by the curious iron rooster as a weather vane,* remained unfinished, though used, for some years. One reason for the disheartening delay was the cropping out of the old difficulty, as to the pastorate,** in an aggravated form.

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*Regina, the German captive, had been released at Carlisle in 1765 on recognizing her mother's singing of the German choral "Allein und doch nicht ganz allein." In this year also the first stamp act was passed against the colonies, and at Philadelphia the Medical School of the University of Pennsylvania was founded. The University had already been founded, and soon here and at the University of New York Dr. Kuntze was to become the first professor of the Hebrew and Oriental languages in this country. Between 1745 and 1770 more than 50 German clergymen came to Pennsylvania, educated in the German universities, and their thorough knowledge, especially of the Latin language, awakened the admiration of the Harvard professors of that day.

**The bell bears the inscription in raised letters, "For the Lutheran congregation in Lebanon town, Lancaster county, in the Province of Pennsylvania. Pack and Chapman of London, Fecit 1770." It is in use every Sunday.

*It is an odd fact that instead of a cross, old Salem should always have had a weather vane, the symbol of the unsteady, the varying, the changeable, upon her loftiest peak. The emblem does not accord with the sturdiness of either her faith or her history.

**Of the meeting of the Ministerium in 1767, no records are existent. But in 1768, 1769, 1770 (nothing is known of 1771), 1772, Rev. Stoever was present at Synod and took an active part in both the business proceedings and the worship of the body. In one of the years he was a member of the Examining Committee, and, we think, Peter Muhlenberg appeared be-

It must have been a painful situation for the congregation in 1770 and 1771, and in September, 1772, the matter was brought before Synod.

Only now are our eyes opened to the magnitude of the dispute into which the congregation had drifted.* One neither can nor should pass judgment upon the parties involved. There were two sides to the case. Rev. Stoever doubtless felt that he had been the pioneer in the community for a full generation; that he was the chief Lutheran personage in the place; that he had donated the ground, and used his influence to secure contributions. But he was in a minority. His manner was not calculated to make friends, and a large part of the congregation must have felt that under his scant ministrations progress was not being made.

Of this trouble, coming before Synod at Lancaster, on the morning of Tuesday, September 29th, we have just discovered the following account in the Documentary History of the Ministerium.**"In the morning session the matter of the dispute in the congregation in Lebanon was taken up, which is

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fore him as a candidate. He was there also from the Lebanon district in 1773. Frederick August Muhlenberg was there from Heidelberg town. From 1774 to 1777 the disturbances connected with the Revolutionary War interfered with the meetings, and from '77 to '78 Rev. Stoever was doubtless too aged to attend. Lay delegates from Lebanon, Manheim, Schaefferstown, were present at the dedication of Zion church in Philadelphia. Rev. Stoever took part in the exercises. The heat on that day was so great, and the crowd present so large that the sermon could not be concluded. A collection of £200, P. S., was lifted at the doors.

*The Church was born and bred in tribulation, and it was no wonder that the succeeding generation, in taking a new start, desired to call it "Salem."

**Page 132.

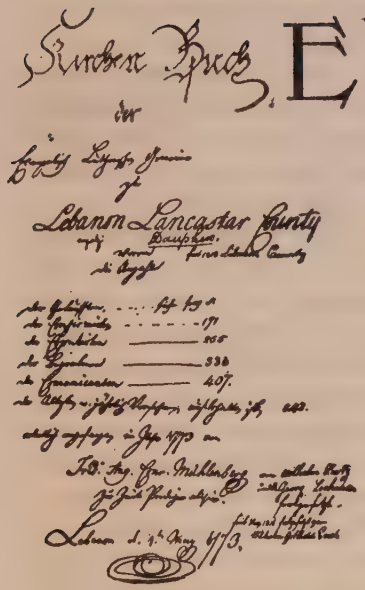
too extended to be here described. The congregation has divided into two parties; the minor party adheres to Rev. St——, and assumes right and authority over the half-built church, and whoever cannot and will not side with Mr. St—— is denied a right in the church and cemetery. On the one side the Zinzendorfians, who have an organization near here, watch diligently; on the other side, the vagabonds* prowl around, and seek to fish in the muddy water. The major part of the congregation has for years earnestly requested the Ministerium, that their grievances against Mr. St—— might be heard and investigated, and decided. But this could not be accomplished otherwise, *ut et audiretur altera pars*, and this not without mutual consent, for the Ministerium has no authoritative power, consequently it must have been decided before the governmental authority by a formal process, and the laws of this country have nothing to do with religious disputes or questions of the law. And if two parties desire to decide a matter of dispute by arbitration, both parties must give their consent, and obligate themselves in writing, that they will yield to the arbitrators they have chosen. The Ministerium offered such an arbitration, and the complaining party was very willing to accede, but Mr. St—— is said to have answered, he did not want to be judged, etc. Finally he consented, and a com-

*Self-constituted wandering preachers, of no character who officiated for the sake of the loaves and fishes. There were a number of such in Pennsylvania at this time.

mittee was appointed by the Ministerium to investigate, and was sent to Lebanon. But he was unwilling to obligate himself to receive their decision, and so the whole meeting and transaction had the same form as an irregular Polish "*Reichstag.*" The committee, therefore, upon the earnest request of the major party, found reason to advise Fr—— M—— to accept of and serve them, because he lived nearest. But Mr. St—— behaved, as the fable says, like the dog on the hay stack. Briefly, since he would not give up the Church, our people spoke to the Reformed, asking them for permission to use their church, and were there served by Frederick Mühlenberg, now and then, as his other congregational engagements permitted him. But what the delegates of the larger party wanted this time consisted of two points: (*a*) that we should exclude Mr. St—— from the United Ministerium, (*b*) or consent that they might open the Lutheran Church forcibly and hold their services in it. Neither of these was the Ministerium willing to grant and advise, but resolved to send a letter to Mr. St——, and in it remonstrate with him, that it might be well to open the Church to the large party opposed to him, to be used on those Sundays when he with his small party did not use it, and at his pleasure he might retain the right in it when the others had no service."

CHAPTER XV.

A NEW PASTOR.



EVIDENTLY the request of Synod had an effect upon Pastor Stoever. Not only must the church have been opened to all, but by May 1st, 1773, young Frederick Augustus Conrad Muhlenberg was pastor there.* Young Muhlenberg had evidently been to Lebanon and officiated here at least a year before the congregational difficulties had been referred to Synod. In the old Church Record we find** the record of a communion held on the Sunday *Exaudi*, 1771, in the handwriting of Muhlenberg. This is the oldest record of any kind in the books of the congregation, and it shows that on that day there were 89 communicants, of whom the men were,

*He so states in title page of the first Church Record Book.

**Page 414. This is in an obscure place and out of the chronological order.

Jacob Stieb, Martin Yensel, Christopher Friedrich, Peter Richart, Nicolaus Gebhard, Friedrich Yensel, John Heikedorn, Christoph Embig, Anthon Doebler, Peter Miller, Michael Rider, Adam Schott, and Bernhardt and Jacob Embig.

Young Muhlenberg was 23 years old when he began his pastorate, in 1773, and the first child he baptized here was Johan Schantz Henrich (Henry). The second was Maria Jacobina Ritscher, a daughter of John Peter Ritscher.* Pastor Muhlenberg recorded at least thirteen baptisms, and five deaths, including children of George Risling and Christophel Kucher. The only adult death recorded by him is that of Daniel Ziebel, a regular member of the congregation. He has placed a register of subjects and pages toward the close of the book, in addition to the enumeration on the title page. According to this latter register, the first page of baptisms, a page of confirmations, and the record of elders and deacons have been cut out of the book. Close examination will show that leaves are missing at these places in the book. Their loss is a great one to the record. There is no record of either catechumens or of marriages by Muhlenberg, now in the book. On the last page Muhlenberg, under the date of May 12th, 1773, gives the names of those who have paid the "Herr Schulmeister's" money in advance. Here we see that the congregation al-

*Mr. Ritscher took the precaution to have the baptisms of his three other children inscribed on the first page of this first Church Register. They are Magdalena, John Adam, whom we shall meet often again, and John.

ready in 1773 was supporting a schoolmaster as well as a pastor, and that a few of the prominent members of the church were giving largely, in advance, for the purpose. Messrs. Stieb, Steckbeck, Marsteller and Doebler each gave £3. Mr. Stoehr £2. Mr. Fetzberger, £2, 10s, and Messrs. Jensel, Wolfert and Ziebold each £1. Mr. Dieterich seems at first to have subscribed £2 also.

The first communion under the new pastor was held on the Sunday *Cantate* in the Spring of 1773. At the preparatory service 88 persons appeared. Though it is generally supposed that in the olden time of the last century, woman was invariably put back into the second place by the fathers, yet here in this communion record of 1773, the names of the women appear first. The list is headed by Eleonora de Haas, doubtless the wife of squire John Philip de Haas, who played such a prominent part in the early legal, political and military history of the town. Four Embichs, three Germans (Garmans), six Ensmingers, three Steckbecks, several Beckleys and Ellingers, three Yensels, Christ. and Marg. Kucher, Geo. and Barbara Gieseman, Marg. Cormanni, Mrs. Eliz. Weiss, George and Nicolas Gebhard, and Michael Rieder (Ritter) and wife were among the communicants. At the Fall Communion on the 18th Sunday after Trinity, there were 55 persons participating. Among the new names are those of Agnes Braun, Jacob and Barbara Voigt, Matthew Voigt, John Atkinson, George Meile and his wife Rachel, Adam Eckart, Jacob

Hecker, and James Ross and wife. At the following Spring Communion on the Sunday Jubilate, among others were Juliana Eichelberger, Anne M. Ritscher, Eva Kobin, George Sprecher, Peter Endres, Adam and Jacob Lehmann and their wives, Leonhardt Witmeier and wife and Ludwig Schott and wife. This time there were 94 communicants in all. A beautiful linen cover for the communion vessels has come down to us from these communions of 1773, having been used for the first time then and after that regularly for over a century.* The date is worked in red silk in one corner, and it is said that the cloth was ornamented with small stars and crowns worked in red silk floss. These have almost entirely disappeared from the material.

It should be noticed that some of the prominent members of the church, e. g., the Fernslers, are missing at these early communions of Muhlenberg. They were friends of Rev. Stoever and no doubt communed at his services held either here or at the Hill Church. Rev. Stoever continued to hold services in the Lebanon Church until 1779, the year of his death, and it is not likely that there was any serious friction in this double pastoral arrangement, as both pastors attended the meetings of Synod and were in some wise amenable there. Pastor Muhlenberg must have been fluent in the use of both the German and the English languages. It is not certain whether he actually resided in Leba-

*It is worn through in one or two places now, and is no longer in use.

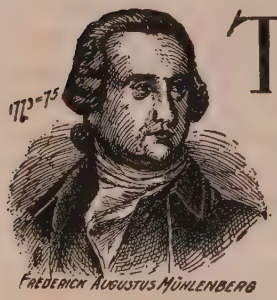
non, but it is probable. He first came into the region toward the close of the year 1770, living with his brother-in-law, Rev. Schulze, pastor at Stouchsburg, and helping him in his charge. He preached especially at Schaefferstown, and as stated above must have gotten to Lebanon and officiated here occasionally before he was pastor. He began his pastorate here on May 1, 1773, and probably had been married shortly before.

After Muhlenberg left Lebanon, he became one of the most famous men that Pennsylvania ever has had, in both state and national affairs, and Old Salem has always been proud of the fact that her first pastor* was a member of the Continental Congress, and President of the Convention that adopted the Constitution of the United States. But for a long while there has been a dispute between the historians and Old Salem as to the length of Muhlenberg's pastorate in Lebanon. On the one hand the historians, relying on a statement of Dr. Kunze, Muhlenberg's brother-in-law, claim that Muhlenberg removed to New York in 1773. On the other hand it has been claimed at Lebanon that his pastorate here lasted until 1775. A close examination of the Church Record seems to show that neither party is correct. Muhlenberg began his pastorate here on May 1st, 1773, and baptized, buried and held communions in Lebanon for over a year. It is likely that he departed for New York in the Fall or Summer of 1774. The next chapter will furnish a brief sketch of his life as a whole.

*i. e. The first one who served her exclusively.

CHAPTER XVI.

FRIEDRICH AUGUSTUS CONRAD MUHLENBERG.



THIS young pastor of Salem was the second son of the Patriarch of the Lutheran Church in America. He was born on January 2, 1750, and was baptized three days later. Conrad Weiser, Dr. Frederick Ziegenhagen, the Court preacher at London, and G. A. Francke, of the Institutions of Halle, were his sponsors. At the age of thirteen he was sent, with both his brothers, to the Halle Institutions and the German Universities to study. The one brother subsequently became General Peter Muhlenberg of Revolutionary fame, and the other was, with Audubon, one of the most celebrated naturalists in America at the close of the last century. He was pastor of Trinity Church, Lancaster.

After a seven years' absence in Germany, Muhlenberg returned to America in 1770, with his future brother-in-law, Dr. Kunze. On October 25 he was ordained at the meeting of Synod at Reading, and he became the assistant of his brother-in-law, Rev. Schulze at Stouchsburg (Tulpehocken) in Decem-

ber. He preached at Schaefferstown, and, as we have seen, became pastor at Lebanon in 1773. In the latter half of 1774 he became pastor of the Lutheran congregation in New York. His pastorate there ended just before the Revolutionary war broke out. In February, 1776, the American General Charles Lee took possession of the city with troops and threw up defences. Muhlenberg now sent his wife back to her parents in Philadelphia. He remained in New York no doubt preaching patriotic sermons* until the English fleet arrived, and then went to Philadelphia; for the British are said to have made no secret of the fact that they would hang the rebel minister as soon as they could catch him. He was in Philadelphia on July 4th, 1776. In 1777 he preached at New Hanover, and in 1778 in the Oley mountains. He also preached in Reading occasionally. On March 2, 1779, he was elected to the Continental Congress. Here he was appointed upon the committee on the Treasury. He also served as chairman of the Medical Committee which virtually made him director-general of the military hospitals. On November 3d, 1780, he was elected Speaker of the Pennsylvania Assembly, and was re-elected to the Assemblies of 1781-1782. While thinking of going to Georgia to take charge of a congregation he was elected a member of the Board of Censors of Pennsylvania and be-

*Mr. Muhlenberg was an ardent patriot, and was prominent among the resistants of the encroachments of the crown, while Mr. Hausihl was equally ardent on the other side and prominent among the royalists. B. W. Schmucker, D.D. The Lutheran Church Review, 1885.

came its president until the dissolution of that body in 1784. Shortly after the close of the Revolution it was found that the articles of confederation were not a good form of government for the country, and Muhlenberg was one of the most active in working for a more stable government and was made the President of the Convention that adopted the United States Constitution. As soon as the Constitution went into effect, Muhlenberg was elected as the Speaker of the First House of Representatives of the United States. He was re-elected to the Second, Third and Fourth Congress, and was Speaker of the Third, and Chairman of the Committee of the Whole in the Fourth Congress. In this capacity he cast the deciding vote in favor of carrying out the Jay treaty and thus prevented a new war with England. In 1800 he became Receiver General of the Land Office, and died highly respected on the 4th of June, 1801, in Lancaster having reached only the age of 51 years.*

Muhlenberg was the first but not the last young preacher that Salem gave up to New York and who became distinguished for their ability to preside with firm but fair hand over important parliamentary conventions. Although the pulpit is always a loftier post than the Speaker's Chair, yet it is pleasant to be able to associate little Lebanon, which has

*Halle Reports Vol. I., pp. 584 and 632 give most of these facts in reference to Muhlenberg. Mr. J. F. Sachse has published a beautiful monograph pamphlet, "A German Poem by Frederick Augustus Muhlenberg," containing a number of facts in reference to his life.

always been so loyal to her country, with great men and events connected with the Revolutionary War. It may not be amiss to direct our attention to the little town as she appeared at the outbreak of the Revolutionary War.

CHAPTER XVII.

LEBANON AND THE REVOLUTIONARY WAR.

WE ARE passing into stirring times. On the 16th of December, 1773, the people of Boston had cut open 342 chests of tea on the three ships that had been sent to America to compel the Americans to pay duty, and had emptied the tea into the harbor. The whole country from Maine to Georgia* was in a blaze at this time. The popular wrath at the thought of being compelled to pay tax on tea, was greater than that which had been stirred up by the Stamp Act of eight years earlier. In April, 1764, Parliament passed a series of acts against the city of Boston by way of retaliation. No ships were to be allowed to enter its port until the tea thrown over had been paid for. The charter of Massachusetts was annulled and her free government was destroyed. The courts of Massachusetts were not allowed to try any magistrate, revenue officer or soldier for murder, but he must be sent to Great Britain. General Gage was to supersede the Governor of Massachusetts and was to bring four regiments with him. On the first day of June he was to close the port of Boston and begin starving the inhabitants into subjection. He was to arrest the

*John Fiske: The American Revolution, p. 83.

leading patriots and send them to England to be tried, and he was to use his own judgment in allowing the soldiers to fire upon the people.

The news of all this came to America on the 10th of May. On the 12th the Committees of several Massachusetts towns held a convention in Faneuil Hall and adopted a circular letter to be sent to all the colonies asking for their sympathy and coöperation. The greater part of the country kept the first of June as a day of fasting and prayer. Bells were muffled and tolled in many of the churches. The colonies were thoroughly aroused. But Pennsylvania was hanging back. Both Franklin and Dickinson thought perhaps the tea had better be paid for.

Then was the blood of the Pennsylvania Germans stirred, and little Lebanon was one of the first to respond to the appeal of the city of Boston and to send on contributions for the Bostonians who were suffering thus for the cause of liberty.

On Saturday, the 25th of June,* a meeting of the inhabitants of Lebanon and the adjoining townships was held at the house of Captain Greenawalt "to take into serious consideration the state of public affairs. Major John Philip de Haas was president and John Light was secretary. It was unanimously declared

"1. That the late act of the British Parliament by which the port of Boston is shut up, is an act

*1774.

of oppression to the people of that city, and subversive of the rights of the inhabitants of America. 2. That while we profess to be loyal subjects of Great Britain we shall not admit to unjust and iniquitous laws, as we are not slaves but freemen. 3. That we are in favor of a Congress of Deputies who will act in behalf of the people for obtaining a redress of grievances. 4. That we unite with the inhabitants of other portions of our country in such measures as will preserve us our rights and our Liberties. 5. That our countrymen of the city of Boston have our sincerest sympathy, that their cause is the common cause of America."*

Philip Greenawalt, Thomas Clark, Michael Ley, Killian Long, and Curtis Grubb were appointed a committee to collect contributions for the suffering Bostonians. The money thus raised, together with flour, was sent on to Philadelphia, where it was included with similar contributions from other localities and forwarded to Boston, so that it is not known or recorded in the annals of Boston history that one of the first of those to respond to her cry at the opening of the Revolution was the little Pennsylvania German town on the banks of the Quitopahila.**

On this summer day at the opening of the Revo-

*For full text of resolutions see Egle's History of Lebanon County, p. 30.

**Not long ago The Atlantic Monthly, the leading literary monthly of Boston, published a very unjust description of the Pennsylvania Germans, especially emphasizing their slowness and niggardliness!

lution, we can imagine how things looked in the little town of 200* houses. The buildings were largely of logs, a story and a half and two stories high. The latch string was hanging out, and nearly all the doors were open. For the last ten or twelve years the stone masons had been having a busy time of it, and the excellent building stone of the limestone valley was being utilized to put up more substantial structures than those of logs. The old Farmers' Hotel had been up for several years. Peter Kucher had erected his magnificent stone mansion** on the Quitopahila east of our Front st. in 1761. It had a wide hallway and a fine staircase of hard wood. In 1762 the old stuccoed stone Mish residence in Market square was built. On the corner of Cumberland and Market Sts.,* John Philip de Haas** had his home and office from 1765 to 1775, and many of the land transactions and other legal matters of the town were witnessed to here.

Heinrich Rewalt, "Maurer in Lebanon," had put up the American House on Market St. for Caspar and Sabina Schnebely in 1771.* In 1772 the Re-

*Robert Proud.

**Still standing and going into decay.

*Where Dr. Gloninger's office now is.

**He had bought the lot from Steitz shortly after the laying out of the town. De Haas arrived in the year 1739, while still a boy, from Holland. Mr. A. Hess, city treasurer, is one of his descendants.

*The year-stone bears the inscription: Gott segene dises Haus und alles was da geht ein und aus.

formed Church had enclosed its lots in a stone wall. At this time very possibly the old Boughter mansion,* one of the handsomest old houses in Lebanon, was already up, and probably the old public house that originally stood just across the street. For years already Philip Greenawalt, one of the town's most prominent citizens, and a member of the Stoever Land Company, was keeping his two story frame inn on the corner of Market and Cumberland Sts.**

The children were coming home from school either from Eighth and Willow or from Tenth and Walnut Sts.—for the public education of the children of the town was dependent upon the Lutheran and the Reformed schools.*

The cherries were ripe, and it was probably at and after haymaking when the Boston news was stirring the little place. The meeting was held at the inn of Philip Greenawalt at Market and Ninth Sts. By September the first Continental Congress was meeting in Philadelphia** in Carpenter's Hall, and Lebanonians must eagerly have awaited the news of what was being done there. Rev. Muhlenberg had left for New York, and during that winter Ben-

*Recently occupied as a residence by Judge McPherson.

**Where Henry and Reinoehl's store formerly was, and Filbert's liquor store now is.

*The Salem school was maintained up to about the year 1842, and many prominent citizens of Lebanon received their early education there. (J. J. Embich in Daily News.) Later on the school was continued, as will be described hereafter.

**The First Troop of Philadelphia City Cavalry was formed in this year.

jamin Franklin was in London trying to influence the Crown. By March, '75, Franklin made up his mind to return to America, and by the 18th of April the battle of Lexington occurred.

On May 10 there was great excitement and alarm in our town. All males between the ages of 15 and 50 were to have their names enrolled for military purposes. Two companies of militia had already been organized, and were ready to serve. J. P. de Haas had organized one on his own responsibility and without a commission. The whole town took on a martial air, and there was such a strong sentiment for war that even the peace-loving Moravians at Hebron "could not do otherwise than have their names recorded." They all went to de Haas.* By the Fall of 1775, Col. Philip Greenawalt formed a battalion, with Philip Marsteller as Lieutenant-Colonel. The Captain of the first company was Caspar Stoever, of the third company, Philip Weiser, of the sixth company Leonard Immel. The second Lieutenant of the seventh company was John Gossert, and of the ninth company John Rewalt. The ensign of the eighth company was George Frank.

In the Spring of '76, de Haas left for Philadelphia as Colonel of the first battalion. About the same time Peter Grubb, Jr., organized a company, which went to the front with Colonel Miles' battalion and participated in the disastrous battle of

*The Hebron Diary is the source for some of the details.

Long Island, where the Germans from Pennsylvania made such a wonderful showing for bravery and good marksmanship.* The drummer of this company was Christopher Reinoehl, who enlisted April 20th, 1776. Another company wholly from Lebanon county was that of Capt. Thos. Koppenheffer, in Col. Green's Hanover Rifle Battalion, 1775 and '76. Peter Brightbeel and Balser Bumgarner were the first lieutenants, and John Weaver and Jacob Tibbins the second lieutenants. Among the non-commissioned men were three Brightbills, two of them father and son, three Franks, three Winters, two of them probably father and son, two Walmers, John and Peter Fox, Henry Hess, Jacob and Peter Musser, Henry and Adam Mark, Martain Miley, Nicolaus Snyder, Michael Strow, and Adam Wentling.

On the Fourth of July, 1776, delegates from the officers and privates of the 53 battalions of associators of Pennsylvania met at Lancaster for the purpose of choosing two brigadier generals, and among the delegates present representing the ninth battalion were our Lieutenant Colonel Christian Wegman and Private Anthony Debler. The latter was probably either the donor of the Salem communion service, or his son. Among the non-associators in the township were the Baughmans, Jos. Bumbarger, the Ellebargers, the Ebys, Martin Funk, Christian Gish and son, the Snyders, the

*See Dr. Heckman's address before The Pennsylvania German Society.

Horsts, the Hoovers, the Hayces, the Lights, the Millers, the Neffs, the Strows, the Sneveleys, and many others.*

On July 7th the village of Lebanon was again thrown into a state of alarm, and on the 8th notice was received by a special courier that all must go to war by order of Congress. This is the Moravian chroniclers' way of putting the matter, but the announcement may really have been only the first tidings of the Declaration of Independence come to Lebanon. This naturally was a declaration of war and that the men would be obliged to go to the front. By the end of July several companies were encamped in Balthazer Orth's field in tents. They sang hymns and heard a sermon and went on their way to the front.**

In the begining of August the inhabitants were disturbed by a rumor that the Tories and Indians were coming over the mountains; but, instead, in December came 1000 Hessian prisoners, with many Tories marching on their way to Reading.

On January 1st, 1777, the Lebanons were rejoicing that Washington had crossed the Delaware and taken Trenton. But by the following May the public spirit was not encouraging. There were after all quite a number in the town who were opposed

*For most of these facts we are indebted to the rolls given in Egle's History of Lebanon County.

**Here is a pathetic scene often repeated since then: "July 30, in the forenoon came Balt. Orth to take leave; also, Adam Orth with his son, John. John came to take leave. He is yet a child, and it is therefore advisable to get his discharge. Proposals were made. They would give everything to get him free. It was a mournful sight."

to the Revolutionary War, and there were others who, though favorable to it, were opposed to any boisterous demonstration of Americanism. They were the ones who were stopped on the streets and asked to "Hurrah for Congress," and who, on refusing to do so, were violently punished. On May the 5th the people met to elect their officers and on the 19th and 20th the men were enrolled or draughted into classes in the militia, but the affair was not popular and most of the inhabitants were not present.* It was on the 5th of May that Thomas Wharton, in reality the first Revolutionary War Governor of Pennsylvania, was elected. His headquarters were at Lancaster. By the close of August 340 Hessian prisoners arrived in Lebanon in charge of Colonel Grubb and the most of them were kept in the Moravian church at Hebron to the great dissatisfaction and disgust of the pastor there. Part of them, perhaps, were placed in the Reformed church, and on October 29th news came that they were to be removed from Hebron to our log church. But as our church was wanted for a powder-magazine, the transfer was not made.* Dr. Egle's History tells us that the powder-magazine in Lebanon "was in an old building on Tenth street, a short distance west of Quitopahila Creek, known as 'Gibson's town.' The magazine was afterwards turned into a barracks, the ammunition removed to

*Hebron Diary.

Lancaster." It took twenty wagons, making from four to six trips each to remove the ammunition.

By this time it will be seen that Lebanon was comparatively near to the heart of the Revolutionary War, as it was also to the seat of government. It was much nearer in fact to the scenes of greatest hardship than many localities without Pennsylvania, which boast largely of Revolutionary fame. As Dr. Egle says, "During the war of the Revolution Lebanon was an important place.*

"It was the depot of supplies of provisions and the storehouse for ammunition during the occupancy of Philadelphia by the British. A large number of gunsmiths were collected here at work for the continental army. Shoes especially were manufactured and large quantities of leather tanned. The people were exceedingly patriotic and there was always a recruiting officer stationed in Lebanon to enlist soldiers to fill up the depleted companies in the service."

"The war continued and the demand for volunteers was promptly met by the inhabitants of Lebanon. While the major portion of the male population between the ages of sixteen and fifty-three were in the Continental service, others were children and old men, armed with their trusty rifles, were ranging along the northern frontier, guarding it from the marauding Indians and their white allies.

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*Page 134.

"The inhabitants did not only volunteer promptly, but gave of their substance, and the Earlys, Henrys, Kreiders, Millers, Meilys, Immels, Orths, Sheaffers, and others, not only contributed to the patriot army, but hauled to Valley Forge during that terrible winter of 1777-78 flour and meat, with such articles of clothing as would be of service to half-clad soldiers. At several tanneries in the neighborhood leather was prepared and all who could make shoes assisted in the work of supplying all those who were barefooted in the American camp. This was all done cheerfully, freely and very often gratuitously. The men, women, and children of Heidelburg, Lebanon and Bethel were imbued with patriotic devotion, and did noble work for their distressed defenders. Too much praise cannot be awarded them, and we wish we had the names of those brave women of Lebanon who spun the wool and wove coverlets for the army, and to whom in a letter in our possession written Col. Marstellar says: 'God bless the good women of Milbach.' The brave women of the Revolution who cultivated the soil while their husbands and fathers were battling for their rights and their liberties deserve loving remembrance on the page of History."

Among the officers of the Second Battalion, Lancaster County, 1780-1783, were Lieutenant-Colonel, John Gloninger; Major, Baltzer Orth; First Company—Captain, David Krause; Lieutenant, Jacob Embich; Third Company—Captain,

Jacob Meily, Lieutenant, Jacob Risser; Ensign, Henry Snevely. The ensign of the Fourth Company was Martin Meily and the Lieutenant of the Eighth Company was Peter Ensminger.

Lebanon was rarely at very great distance from Washington and his army. During the dark days at Valley Forge (winter of 1777-78) the gloom must have reflected itself back to the little town in the valley. In fact at this time Lebanon was surrounded with signs of the war. General Wayne's command was wintering at Mt. Joy. Congress was in session at York* and the State Assembly and Executive Council were meeting at York. Philadelphia had been occupied by the British in 1777. The Patriarch Muhlenberg and his son were obliged to flee because of their patriotic utterances; the great Lutheran church there was taken possession of by the British, the pews were at once torn out, and the building transformed into an army hospital.**

However, the Revolutionary War did not prevent the town from making great progress, and from attending to its own internal affairs during that period. Just before the war, on July 17, 1773,

*When Washington was defeated on the Brandywine in September, 1777, Congress fled from Philadelphia, and came first to Lancaster and then to York.

**After the evacuation of Philadelphia by the British in June, 1778, the Church continued to be used as a hospital by the American authorities, until 1782, when it again came into possession of the Church corporation with nothing but the four walls standing.

On December 13, 1781, in the presence of the American Congress, a thanksgiving service was held in it in celebration of the surrender of Lord Cornwallis.

the first fire company* in the place was organized, with George Hoke as president, and toward the close of the war, on February 22, 1780, another company, the Union, was organized with Judge Philip Gloninger as president. The tax list of Lebanon Township for 1780 shows that there were about 350 taxable persons in the township and about 100 untaxable inmates. There were 17 flour mills, 25 liquor stills, one brewery, two tanyards, a forge, two pleasure carriages and over twenty negro slaves in the township. In the list the number of acres** owned by each taxable is given, and its minute examination would be quite interesting. The winter of 1779-80 was a bitter cold one. It was known as "The Hard Winter."*

Frost penetrated the ground from four to five feet, ears of horned cattle and the feet of hogs were frostbitten. Squirrels perished in their holes. The evils of the Continental Currency were beginning to manifest themselves and hard times were coming on in many places.

One event which should not be forgotten was the abolition of slavery by Pennsylvania in 1780. It was passed by a vote of 34 ayes to 21 nays. Its passage was not due to, as is commonly stated, the Quakers of Pennsylvania. Many of the Pennsylvania Quakers, like the Puritans of New England,**

*The Cedar Fire Company.

**As well as of houses, lots, horses, cows, and the total valuation.

*Washington was in winter quarters at Norristown.

**Dr. Egle's History.

were pecuniarily interested in the slave traffic themselves, and it was only when the war legislature got into power, and the Quakers were in large minority, that the measure passed. Of the slaves in Lebanon county John Bassler owned two, Thomas Bassler one, Robert Patten three, Curtis Grubb about twenty-three, Adam Orth one, and Christopher Kucher one.

CHAPTER XVIII.

REV. WM. KURTZ.

AFTER Frederick Muhlenberg left Salem in the summer of 1774, the Revolutionary agitations were close at hand. Pastor John Caspar Stoever, now 70 years of age, was still ministering at Lebanon, though he made no entries in the Muhlenberg record book.*

From 1775 to 1779 Rev. William Kurtz still was serving the congregations at New Holland and Strasburg, in Lancaster county, and he probably came to Lebanon at least three or four times a year, if not oftener and ministered to the congregation here. Even if he resided at New Holland, as is said to have been the case, yet his old home was with his brother at Stouchsburg, and he may have spent

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*This first record book is, in the judgment of the writer, the finest of all Old Salem's records. It is large, made of pure linen rag paper, well but not clumsily bound, and the mode of keeping it gives information in a better manner than is often the case in more modern records. The book must have been expensive when purchased, but the constant use of over a century has justified the outlay. It is poor policy for a congregation to consider economy as a leading factor in purchases of this kind. The best is always cheapest. Dr. Lochmann's neat handwriting for 21 years adds to the beauty of the book.

part of the time there.* There has been a difference of view as to exactly when Kurtz's pastorate began at Lebanon. Some have supposed that it could not have been before 1779, but the records show that he administered baptisms from February, 1775, and communion on 18th Trinity Sunday, 1774; Sunday *Rogate* and the Fall of 1775, 18th Trinity, 1776; Jubilate, 1777; three times in 1778, and twice in 1779. But he has recorded no funerals until 1779, an evidence, perhaps, that he did not reside in the neighborhood until that time.

In 1779, on the 13th of May, the town of Lebanon was filled with very extraordinary tidings. Rev. J. Caspar Stoever had an appointment to confirm his catechumens at Hill Church. Not being well, he asked them to come to his home at Sunnyside. While he was administering the rite of confirmation to the class he suddenly dropped down dead. Thus ended the career of this hardy pioneer at the age of 75 years. His death brought about a great change in church affairs at Lebanon. Two weeks after it occurred there "came** a gentleman and said that he was one of the captured [Hessian] officers, that he served as field preacher in the Brunswick Regiment, that he intended to take the charge of Rev. Stoever, deceased, and that he had given the people three weeks to consider. His name is Melsheimer."*

*When Caspar Stoever first preached in the Lebanon Valley he also lived at New Holland.

**Hebron Diary.

*Hebron Chronicler.

But the people did not settle the matter in three weeks. Both ministers were at the meeting of the Ministerium in October at Tulpehocken. Mr. Melsheimer desired to be received into the body. The Ministerium resolved, that "our friendship was not to be denied, but offered to him; but as to receiving him, we would wait awhile, partly in order to learn to know him better, partly to give him time to obtain his dismissal, as this was a necessary condition for his reception *nem contrad.*"*

The matter of a pastor dragged along through the summer of 1779** and the following winter of 1780 without settlement, Rev. Kurtz meantime officiating, however, probably with greater frequency.*

The Reformed congregation appears to have been more enterprising just at this period, and in the Spring of 1780 they bought an additional lot of ground, said to be the one on which the present church stands, from Philip Greenwalt for thirty pounds. But on the 15th of August the congregation experienced a sudden loss in the death of its pastor, the Rev. John Conrad Bucher. He expired at Annville while in the act of performing a mar-

*Mr. Melsheimer was received subsequently and became a faithful member of the Ministerium. He was, we believe, one of its secretaries.

**There was considerable dissatisfaction this Fall at the taxation rendered necessary by the war. The "Chronicler" says: "Sept. 16. Adam Orth, Kucher and Uhler go about writing up people's property to tax them."

*This Spring the town was again put into suspense in regard to war matters. The Hebron "Chronicler" reports on May 15: "Again great alarm. Tomorrow a battalion shall meet in the village. A fine of £20 for each who do not attend."

riage ceremony there. The affection of the people for their deceased pastor was so great that they carried his dead body on a bier all the way from Annville to Lebanon.

It came to be the Fall of 1780 and the Halle Reports still say that Rev. Kurtz "is without office and support but intends to move to Lebanon where John Caspar Stoever died the year before." It is probable that Pastor Kurtz did take up his residence in Lebanon shortly after this time.

A martial air was pervading the whole town this year. On the 12th of February news came that 600 soldiers were to be quartered in the town and within a radius of five miles, and some actually arrived. By the 23d, the village was very full of the military. On July 2d the third-class militia from Lebanon were notified to report at Lancaster. On August 20th the fourth-class militia were ordered to Lancaster to guard prisoners. On September 23d orders came for the fifth, sixth and seventh-class militia to leave. But fortunately the decisive event of the Revolutionary War was at hand. On the 19th of October Lord Cornwallis surrendered at Yorktown* and a few days afterward the honest old German watchman, pacing the streets of Philadelphia before dawn, startled the sleepers of the city by shouting, "Basht dree o'glock, und Gornvallis ish dakendt." A courier from General Washington arrived in Philadelphia that morning and after din-

*7247 soldiers and 840 seamen marched out with colors furled while the band played "The World Turned Upside Down."

ner Congress held a service of prayer and thanksgiving in the Lutheran church.* It took several days longer for the news to reach Lebanon. But when the news did come, the town celebrated the event in "glorious" style, to the distaste of the non-combatant Hebron chronicler. He says, October 25th: "The bells at the Lutheran and Reformed churches commenced ringing, and frightful firing which continued into the day, also at several times during the day." The reason given was that an express had arrived at midnight with the news at Christ. Kucher's, that the English Gen. Cornwallis with all his men were taken prisoners in Virginia." This great battle accomplished far more for the country and for his own community than the chronicler, chiefly solicitous about being allowed to remain undisturbed in his worship for the present moment, supposed. There are times when only war brings abiding peace, and those who like Washington cheerfully offer up life and property for the cause because they understand its righteousness and greatness, are often not appreciated by those who are more intent upon present comfort and freedom from annoyance in personal and local affairs.**

The summer of 1782 was remarkable in Lebanon because of a great drought. By the beginning of October the distress on account of the scarcity of water was indescribable. Far and near all was

*John Fiske. The American Revolution. Vol. II.

**These remarks are applicable because several of the most patriotic of Lebanon's citizens during the Revolution suffered greatly from misconstruction put upon their motives.

dried up. The Hebron chronicler writes: "The like we have not experienced in Pennsylvania. Most wells are without water and most of the (flour) mills are stopped."

By 1781 Rev. Kurtz was settled, though not altogether established in Lebanon.* In 1782 H. M. Muhlenberg writes to Dr. Freylinghausen in Germany that "the younger Mr. Kurtz is still with several congregations in and about Lebanon. But very likely a change may soon take place with him." For some reason he does not seem to have been able to command the full co-operation of the whole congregation here. From 1784 on "Rev. William Kurtz from Lebanon" is in regular attendance at Synod. In 1785 a synodical table of statistics shows that Wilhelm Kurtz in Lebanon had baptized 170, and confirmed 80 persons, and had had 660 communicants during the past year.

These figures are startling. They represent the work of an immense congregation, and if they were to be taken without explanation, Old Salem after over a century's opportunity for growth and expansion, would have to blush for having accomplished so very little during a century. But we must remember that Rev. Kurtz had a number of congregations and that the highest number of communicants he ever had in Lebanon at one time was 120 in 1779, and 104.** The strength Old Salem

*The roll of Synod shows that Rev. William Kurtz from Lebanon was present in 1781.

**In 1782.

parted with in the establishment of other congregations during the century is also to be taken into consideration.

Muhlenberg praises Pastor Kurtz as being "always diligent and active in his calling and office, and at the same time a good manager." Mr. Kurtz had a splendid education. He was an orphan. For 15 years he had been trained in the Halle Orphan House in Germany. He studied theology under Dr. Knapp from 1750 to 1753 and arrived in America in 1754. Muhlenberg took him into his own house at New Providence and gave him opportunity to become familiar with the duties of the pastoral office. He also served Muhlenberg as his amanuensis. In the year 1756 we find him as a teacher of the free school established in York, but already in the following year he is a catechist in the Tohicon under Muhlenberg's supervision. He comes to Philadelphia in July, 1757, and takes part in the burial of Pastor Brunnholtz. In 1760 he is examined before the Ministerium because several congregations in Heidelberg, etc., had earnestly pled that he should be made their preacher. After prayer he had to turn to the third chapter of First Corinthians and explain the same in the Latin language, which was done very satisfactorily. Then two Hebrew Psalms were placed before him and he was desired to translate them at once into Latin according to the true meaning of the words. This was also done very fluently. The Lutheran Swedish provost was pleased and said that he did not

expect this in the American wilderness, and then began to examine the candidate in Latin on some of the articles of faith. Thus the examinations continued until all testified that he had showed his competency. Some written questions were given him, the answers of which he was to hand in at the future Minister's Conference.*

He was licensed to preach and in 1761 was ordained at Lancaster. He became his brother's assistant at Stouchsburg, and took charge of Stouchsburg and Bernville in 1763-64, while his brother was away at St. Michael's, in Germantown. He became pastor at New Holland and served it in connection with Strasburg, from 1775-1779. The Synod desired him to take congregations in Berks county, Mosellim and others. In the Fall of 1780 he is without office and support but intends to move to Lebanon, where John Caspar Stoever died the year before. He becomes pastor there and remains so a number of years. He served as secretary of Synod. Unfortunately in his older years he held unorthodox views, for instance, that the apostles did not teach aright in certain particulars. Muhlenberg rebuked him and he was humbled. Helmuth writes of him in his diary under December 22, 1792, that his time in Lebanon is over but that he is unable to get any other charge.

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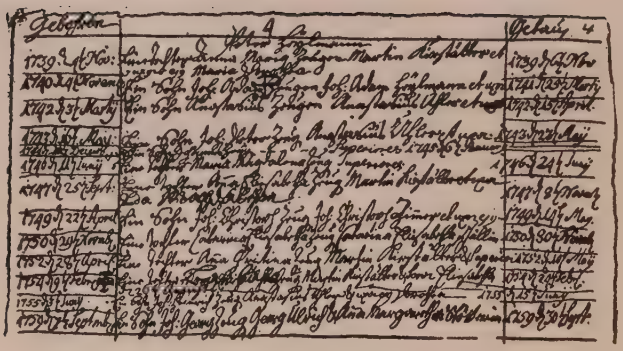
*Halle Reports, Vol. II.



Fac-simile of Baptisms of the Heylmann Family in Hill Church Record of 1733.
See p. 17 and foot note p. 21.

CHAPTER XIX.

THE PARSONAGE OF 1783 AND SOME OF THE MEMBERS OF THAT DAY.

THE Lutheran congregation built a parsonage in 1783. This is a new discovery, but it is unquestionable. The Rev. Wm. Kurtz had a growing family of children and it is quite possible that one of the reasons, if not the chief one, why he did not remove to Lebanon for so long a period was that there was no house for him. This new parsonage was a stone building and it was begun probably in the Fall of 1782. It is interesting to note that the Reformed congregation also bought a parsonage for their pastor in 1783. There seems to have been a sort of friendly rivalry in property matters between these two and only congregations in the place for many

years. What the one had, the other thought it must have also. On January 20th, 1783, George Reinoehl paid fifteen pounds to Frantz Behler in the name of the Lutheran congregation for breaking stone for the parsonage. About the same time Christopher Uhler bought 42 pounds of nails for £3. 3s. for the parsonage from George Heister. The nails did not suffice and on April 15th Mr. Uhler bought 50 more pounds and 2000 sprigs from Abraham Diehl. On May 7th and later Mr. Uhler paid off George Bleistein, George Hess and several other masons for "masonry which they put on the parsonage." On October 29th he paid off Jacob Follmer for hauling for the parsonage. Early in November he paid off B. Boyer and Bartel Wenger for masonry work. By February 5th he had paid Christopher Embich over £13, in full for his share of carpenter work and £3 for hauling for the parsonage. Jacob Embich also received £7. 10s. on the same day. Frantz Beler was paid for breaking stone, and finally in November, 1784, Michael Stroh received "six Pound in full for Burds and Shantling I Sawet for the Lutheran Congregation in Lebanon."

Where this parsonage was located is difficult to settle. It may have been the first story (the stone part) of the old parsonage at Eighth and Spring alley. It scarcely could have been located on the corner of Eighth and Willow streets, where the present church stands.

Persons have often been puzzled as to the significance of the date 1788 on one of the upper panels of the Willow Street Front. It is possible that this is the year when the lot on the corner of Eighth and Willow streets actually passed into the possession (not ownership) of the congregation.

Among the communicants whose names are recorded during the pastorate of Rev. Kurtz for the first time are John Gottlieb Graeff, Messrs. Weyrich and Menges, Jacob Vogt, John George, Michael Beier and John Sauer, in 1775. In 1776 we find that Peter Ritcher and Col. Philip Marstellar communed. In 1778 John Gerberich and Christopher Waltz, and in 1779 Conrad Reinoehl and Jacob Braun, and in 1780 George Hess were added to the communion list. In 1781 Henrich Rade, Henrich Reinoel, Peter Schindel, Christopher Uhler, H. Klein and Bernard Sauer, and in 1781, Peter Miller, Regina McKondle, Martin Uhler, Peter Schmidt, Conrad Schmidt, Adam Reis, and George Reinoel came to the Lord's Table. In 1783 Mrs. A. M. Schnee was confirmed and A. C. Wagner, Jacob Mill, John Schnee, Michael Uhler, Christian Albrecht and Ulrich Boeckle communed. Meantime John Nicholas Entzminger had died in 1781 at the age of 49 years, and Rev. Kurtz preached the funeral sermon on Phil. 1:21-24; Martin Franck had been thrown from a horse and met his death through the fall, though still a young man of 30. Maria Gebhard and Henry Klein had passed away, each reaching the age of 71 years.

In 1782 the wife of Jacob Stieb died and though she was Reformed, was buried on the Lutheran cemetery. Peter Gerhart, a young man aged 25 years, also died. After 1783 Rev. Kurtz, for some reason, recorded no more funerals.

We give here in full the first recorded list of catechumens of the Lebanon church. The class numbered 13, and they were confirmed on Whitsunday, May 19, 1782, by Rev William Kurtz, when he administered the Holy Communion:

Abraham Doebler, 17 years old.
Abraham Land, in his 16th year.
William Kurtz, in his 16th year.
Adam Menges, in his 15th year.
Jacob Schnee, in his 15th year.
Philip Bibel, in his 15th year.
Peter Schindel, age 16 years.
Friedrich Trump.
Maria Dorstin, in her 14th year.
Elis Fetzberger, in her 16th year.
Catharine Fetzberger, in her 14th year.
Elis Schmithin, in her 16th year.
Regina Pohlmann, in her 16th year.

In 1784 Rev. Kurtz had a class of 14 catechumens among whom were Philip Fisher, John Gueseman, David Huber, J. George Boeckle, Lea Ritter and Elizabeth Rohland. Two years later he had a class of 25, among whom were George Trump, George Schantz, John Huber and Peter Miller.

In the beginning of 1784 Rev. Kurtz baptized a child of Peter Schindel, in summer a child of Adam Reis and Jacob, son of John Schnee, and at the close of the year he baptized a child of Philip Greenwalt, and nearly two years later a child of Mr.

Greenwalt's son. In 1785-87 he baptized children of Jacob Buecher, Adam Weiss, George Reinoel, and Adam Reis.

In 1786 Rev. Wilhelm Kurtz, from Lebanon, was the senior pastor in attendance at the meeting of Synod in Philadelphia.* In June, 1789, the Synod of Pennsylvania, for the first time recorded, met at Lebanon.** "As most members of the Evangelical Lutheran Ministerium arrived on the day preceding, they went to church on the 7th of June, the Festival of the Trinity. Dr. Muhlenberg preached in the morning on the Festival Gospel, Pastor Goering in the afternoon on I. Tim. 4:16, and Dr. Helmuth in the evening on I. Sam. 3:11-15, before a numerous audience and with much blessing. On the 8th, when the body opened for business, 14 ministers were present. Dr. Muhlenberg was president and the Rev. Mr. Melsheimer secretary.

A letter from the Manheim and Mt. Joy congregations was read, in which they petitioned the Ministerium for a pastor. Similar letters were read from other congregations. A sad case of discipline occupied the most of the time of the members of the body. At the close of Synod the ministers heard a sermon on John 10:14, 15. After the sermon, the Lebanon pastor thanked the ministers for the love they had shown the Lebanon congregation.

On Whitsunday, May 27, 1787, a large class of

*"Documentary History," p. 207

**"Documentary History," p. 225.

25 catechumens had been confirmed, among whom were Martin and Leonard Zimmerman, aged 21 and 20 years; Philip Kucher, David Fisher, Philip Meilie, Jacob Braun, J. Ritscher, Christina Fernsler, E. Shindel, Regina Uhler, Sabina Meilie, Marg. Schnee, each ranging from 14 to 17 years in age. At this communion Christopher Kucher and Philip Fernsler participated, and the following year, 1798, the roll records the name of A. Margut.

In April, 1790, Pastor Kurtz baptized a child of David Kraus, John Gloninger being sponsor; on July 4th a son of Hugh Black; on September 20th, John Christian, son of George George, Christopher Uhler and wife being sponsors; and on September 25, John Philip, child of Philip Fernsler and wife, the sponsor being Philip Fernsler, Sr.*

On Good Friday, April 22, 1791, a very large class of 37 catechumens was examined in the presence of the congregation, and confirmed on the following Easter. Among them were Gust. Kurtz, Geo. Reinoel, aged 15, and Conrad Reinoel, aged 14, Jacob Roland, aged 17, Jacob and John Friedle, Jacob Rieger and Mrs. Mary Doebler.

In May, 1792, there was a class of 26 catechumens, among whom were Emanuel Meile, John Uhler and Frederick Stoever. In April, 1793, a small class of nine catechumens was confirmed, including Henry Imboden, Tobias and Nicolas Ul-

*It should be noticed that we have here three generations of the Fernsler family, the old grandfather, Philip married by Stoever, the son, Philip, and the grandson, John Philip.

rich, John Stoever and Michael Reinoehl. This was the last year of Rev. Kurtz's pastorate, and there were only thirty-five communicants, including the catechumens. Among them were Peter Ritscher and wife, Geo. Reinöl, wife and Geo. Jr., M. Fernsler, Geo. Nagel, Fr. Jenser and Jacob Embich and wife.

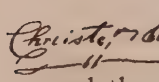
The last baptism administered by Pastor Kurtz was on March 12, 1794, and the child was Jacob Embich.*

*It would be both tedious and impossible to mention more than a brief selection of the names found in the Church Record under any pastorate.

CHAPTER XX.

CHRISTOPHER UHLER.

CHRISTOPHER UHLER was the master-builder of Lebanon. It was he who supervised the erection of the parsonage referred to in the last chapter and it was he who built both the Reformed and the Lutheran churches that have endured so well after a century's use.



Throughout his life he was more or less of a public character. As a young man, in the 60s, when the Stoever Land Company was selling lots, he, with Christopher Embich, who also was a carpenter, invested in these lots, buying and selling again as opportunity offered. During the Revolutionary War, though a civilian, he was an ardent patriot, and was one of that band of patriots, Col. Philip Marstellar, Col. Philip Greenwalt,* Christopher Kucher, Quartermaster Peter Miller, Captain Caspar Stoever, Gen. J. Ph. de Haas,** Captain and Ensign Meily, Lieutenant Ensminger, Ensign Embich, and many others who were more or less directly connected with the Old Lutheran church.

Mr. Uhler aided the government in a civil capacity. Both the Province of Pennsylvania and the Continental Congress were in the greatest financial stress from the years '79 on. The Continental

*Who, though Reformed, had the Lutheran pastor baptize some of his children.

**Whose wife was a regular communicant at Salem.

Currency continued to sink steadily in value. The army was not only without money, but without clothing and provisions, and it became necessary to lay taxes on those who owned property at home, for the conduct of operations in the field, and Mr. Uhler was one of the men appointed to do the work for Lebanon. It was exceedingly unpleasant, especially in the case of persons who were out of sympathy with the war, and many must have been the complaints and hard words showered down by those who had no comprehension or concern for the general necessity. In this spirit the Hebron chronicler writes, September 16th, 1779: "Adam Orth, Kucher and Uhler go about writing up people's property to tax them," and again on June 13, 1781, "The taking of property for tax has begun again."

A little later Mr. Uhler was in the thick of the battle which Lebanon county made against being united with Dauphin when it was discovered that the county-seat would be located in the extreme western corner of the new county.

Soon after the Revolution the people living in the Lebanon Valley and in fact all those north of the Cornwall Hills, wished and asked for the erection of a new county because of the inconvenience of attending the courts in Lancaster and of having their business transacted so far away. In 1782 they sent petitions to the Assembly to this effect. But when it was discovered that the Assembly was determined to locate the new county-seat just as far

away from Lebanon as Lancaster was, there was great excitement among the people. Remonstrances were sent to the Assembly from Lebanon, Heidelberg and Bethel townships. In 1783 Christopher Uhler was elected one of the County Commissioners of Lancaster county. The County Commissioners "declined to assess and levy any Monies on the Inhabitants for the purpose of building a Court House and Prison at a Place so inconvenient, as the Commissioners and Assessors are well acquainted of the General Dissatisfaction of the Inhabitants of the said County to pay any such Assessments."*

It was hoped that the new county-seat of Dauphin would after all in the end be removed to Lebanon. But the assembly was inflexible. Among the questions raised was whether Christopher Uhler, whose residence on the division of the county of Lancaster, was disqualified thereby, from acting as a Commissioner for the county of Lancaster. On September 15th, 1785, Wm. Bradford, law-judge, of Philadelphia, handed down an opinion "that the residence of the said Christopher Uhler is no legal cause to remove him from his office."** Mr. Uhler, as County Commissioner bought the lot opposite the Salem church, on Eighth street, on which the Bowman house is now built, as County Commissioner and to be used for

*Memorial to the President of the Supreme Council of Pennsylvania signed by all the inhabitants of Lebanon, Heidelberg and Bethel townships.

**A copy of Judge Bradford's opinion is before the writer.

county purposes. The agitation did not cease when the Assembly compelled the Commissioners to levy taxes for Dauphin, and finally culminated in the erection of Lebanon county in the following century.

Mr. Uhler was baptized,* confirmed and married by Rev. Caspar Stoever. He was a regular communicant member of our church under Rev. Kurtz, and was the delegate of the congregation to the meeting of Synod at Philadelphia in 1795. From 1794 to 1796 he was an elder of the congregation, and was the treasurer of the congregation from 1794 until 1804. When we remember that Mr. Uhler was both chairman of the Building Committee of our congregation when the present edifice was built and master builder, and also treasurer of the congregation we see what great service he performed and what large responsibility he carried for its sake.

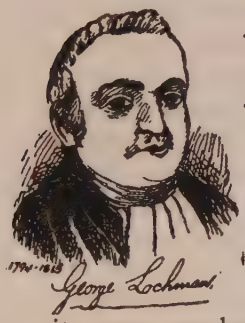
Before the Salem structure was begun he had a valuable experience in the erection of the present Tabor Reformed church, of which he was the carpenter and builder. This fine structure was begun in June, 1792, but was not dedicated until May 8, 1796, at which time our own building was already begun. Mr. Uhler's bill for the Reformed structure was £762, 13s., 7d., and the stone masons' was £436, 0s, 1d. All the bills summed up the amount of £1338, 3s., 6d.**

*March 25, 1741.

**"History of Tabor Reformed Church," pp. 31 and 32.

CHAPTER XXI.

HOW YOUNG GEORGE LOCHMANN GOT TO LEBANON.



AS early as 1792, after some years of private mention, the desirability of furnishing Lebanon with a new pastor was brought formally before the Synod. The body met at Lancaster on the 3d of June. On the 5th, letters referring to Lebanon were read and it was resolved that as soon as a suitable opportunity offered to transfer Rev. Mr. William Kurtz, the congregation shall be free to extend a call to another preacher; that, in the meantime, the congregations which have no preacher be served as much as circumstances permit by the neighboring preachers. From the tenor of this resolution it would seem that at least one of the reasons why Rev. Kurtz could not handle matters in Lebanon was because his health was too delicate to attend to the outlying congregations, including the Hill church and Manheim.

Evidently nothing was done for a whole year and when Synod met in Philadelphia in 1793, letters were again on hand from Lebanon, the Bergkirche, and Manheim, in which they requested that they be furnished with a preacher. Synod then re-

solved "That Candidate Dill shall visit the congregations, and that he be proposed to them as their preacher."* Candidate Dill** handed in a sermon and favorable testimonials at this meeting of Synod, but whether he ever appeared at Lebanon or not, or why he was not chosen is not known to the writer. However by the time another year rolled around and another June arrived, the Synod meeting at Reading, found that Rev. Kurtz* had removed from Lebanon, and that there is "a call from Lebanon, Bergkirche, Campelestadt and Ziegelkirche for Mr. Lochman."** After this the papers relating to this and other calls were duly considered;

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*Document. Hist. p. 262.

**He had come over from Germany prior to 1791.

*The Synodical roll reads "Wilhelm Kurtz, from Jonestown."

**The following, found unexpectedly, is the only document of the Lebanon people to Mr. Lochmann, known to be in existence:

APPEAL AND LETTER TO MR. LOCHMANN WRITTEN FROM LEBANON.

Esteemed friend:—With the bearer of this, Tobias Stoever will deliver to you an appeal from four congregations as you will plainly perceive; we have written to the congregation of Bindnagel's church that, if they wish to join themselves to us, that they shall institute an election for a Preacher and also notify us as soon as possible as to how much they can contribute to his yearly support, you have left us know by word of mouth before him that you will stand by us as their and our preacher, you will also see in a letter which Mr. Stoever brings to them and which you have already before this sent to us that it is signed by different ones of your best members in which they have left us know that they are willing to contribute twenty-four or twenty-five pounds to the Preacher's support.

This affair cannot be arranged immediately because Harner's time will not expire until next August as you wished. You will kindly send to us a short form of your letter written to the Ministerium, with Mr. Stoever.

on June 18th it was resolved that Candidate Lochman "be orally examined by the Ministerium this afternoon from 3 to 3.30."* The next day the Ministerium appointed "George Lochman for the congregations in Lebanon, Campelestadt, the Bergkirche and the Ziegelkirche.**

This was on the 18th of June. After making preparations for several weeks, Candidate Lochman arrived here on August 1st, and preached his Introductory Sermon on the 4th of August, 1794.* Now the pastor was here under whom the congregation was to develop from swaddling clothes and uncertain youth into full-fledged maturity and strength. Though much had been done under Pastor Kurtz, and the growth in membership had been great, and the congregation had brought out a number of sturdy and able leaders, it was under Pastor Lochman that the actual enlargement and establishment of Salem, in external matters, took place, and the scale of operations was set then for the next half-century. It was a great epoch with Salem. Before we examine it, let us look at the man who came, no doubt dusty and tired, to the little town on that 1st of August, 1794. While attending catechetical instructions his answers to the questions put to him caused his pastor, the Rev. Dr. Helmuth, to ask him to study for the ministry. He studied the-

*Johann Rothraff was examined from 4.00 to 4.30 on the same day.

**Joh. Rothraff received a license as catechist for congregations in York county at the same time. "Documentary History," p. 273.

*"Den 1sten August 94 kam ich hieher und den 3ten August hielt ich meine Antrittspredigt hier." G. Lochman. Salem Record, p. 2.

ology under Dr. Helmuth, was licensed to preach by the Ministerium in 1794, as we have seen, and came at once to Lebanon. After serving in Lebanon for twenty-one years, in 1815 he was elected pastor of the Lutheran church at Harrisburg. In 1819 he received the degree of Doctor of Divinity. His constitution gave way prematurely because of the over-abundance of work connected with his pastoral charge, and he died on July 26th, 1825, in the fifty-third year of his age.

Our new pastor had a finished classical education. He was very industrious as a pastor. He was unostentatious in his deportment, humane and charitable in his disposition, and more than ordinarily persuasive as a preacher. His spirit was pietistically inclined and his sermons were calculated to arouse a conviction of sin and a desire for redemption in the heart of the hearer. They were generally short, and subdivided into a number of points. There was a childlike simplicity about his character which quickly won its way to the heart of his people. The people liked him. His language was plain and direct, and never ornamental. In later years he carried a gold-headed cane, and was always a pattern of neatness in his dress, a gentleman of the old school in his manner, bowing politely to all he met. He scarcely ever passed a person for whom he had not a smile and a kind word. In his judgment of others he leaned to the side of mercy. He brought up a large family and all of them became consistent members of the Church.

Young Lochman was not yet twenty-one years of age when he arrived. He remained a mere licensed candidate of the Ministerium until the year 1800, when he finally was ordained. He was born in Philadelphia,* and was a graduate of the University of Pennsylvania. His parents were poor but honest Germans. At school he attracted the attention of his teachers at once.

*December 2, 1773.

CHAPTER XXII.

THE BUILDING OF SALEM CHURCH.

WITH a popular and enthusiastic minister, a fine building block, a flourishing week-day school,* experienced and progressive trustees, with the daily sight of the advancing walls of the handsome new Reformed structure, and with its own log building greatly in need of repairs, the congregation was in high spirit for aggressive work, and it was inevitable that she should decide to build.

There were many questions to be decided before the first step in building could be actually taken. "Shall we build on the

* "Mr. Lochman has a fine school in Lebanon." Minutes of Synod, 1795. "Doc. Hist., p. 279.

corner of the alley, as the Reformed are doing, and on the old site, or shall we take the corner of the two streets?" "Shall the building be of wood or stone?" "Shall it be altogether independent of the old structure?" "How large shall it be?" "Shall the style of building be cheap or costly." To most of these questions there was but one answer. The building must be for the future. It must be larger than any other building in Lebanon* and of the most substantial material and workmanship possible. We do not know who planned the church, but there is a grace in the proportion, and a simplicity and majesty* in the Colonial style adopted, that can hardly be excelled. The stone work does not show its elaborateness as well as it did a hundred years ago, but the strength of the walls is so great that when alterations in the walls must be made, ordinary tools will not suffice to tear them down. In 1883 it was necessary to blast out the stone work in the hall, where improvements were to be introduced.

Before proceeding to describe the erection of the building, it will be well to know what Pastor Lochman himself says as to the congregation to which he had come, in his Minutes in the Record Book:

"In the year 1794, on the First of August, I, George Lochman, came here as preacher to Lebanon; and on the third of August, I preached my

*The Reformed Church, then building, was 42 x 62. The Salem building was made 66 x 50. It is now 50 x 80.

*Originally the building had no basement. It was all a single story.

installation sermon. I found about the following organization in the Congregation. The Trustees were Michael Rieder, Philip Fernsler, Jacob Stiev, and Samuel Meily. The Elders were, Conrad Fasnacht, and Christopher Uhler. The Deacons were Martin Yensel, and Abraham Doebler. The Treasurer was Christopher Uhler. The number of those supporting the Congregation was about 65. On second Christmas Day, the congregation's regular time for election and setling of accounts, votes were taken for Elders and Deacons and Conrad Reinoel was elected as Elder and Peter Shindel as Deacon. They were installed in the beginning of 1795.

"In the year 1795 on Second Christmas Day it was resolved by the members of the Congregation 'That from this time and in the future two new Deacons shall be elected annually.'

"In the year 1796 the Elders were Conrad Reinoel, and John Shnee, the Deacons Peter Shindel, Frederick Embich, and George Shott."

In the Spring of 1795 Pastor Lochman was at Synod and Christopher Uhler was with him as delegate of the Lebanon congregation. Shortly afterward the Building Committee must have been elected. The following were its members, Christopher E. Uhler, Philip Fernsler, Conrad Hofman and Peter Miller.

It sometimes is supposed that in olden times contracts were made very loosely and things went more at haphazard than is the case in our own better-educated century. This Building Committee was

very exact. Not only were all the bills preserved (in book-form and constituting an almost complete set of receipts) but important contracts were very carefully drawn up. On the 11th of November, 1795, the committee entered into "Articles of Agreement" duly signed and sealed with William Wilson, mason, who was to be paid in gold or silver money "to erect, complete and finish in a substantial Workmanship manner all the mason stone work of the edifice aforesaid, which shall be of the following dimensions: The length thereof shall be fifty-six feet and the depth or width fifty feet, and of such height and thickness as the trustees nominated and appointed by the Lutheran congregation for the erecting of the edifice, as a majority, shall reasonably order and direct . . . and moreover the Front shall be good and compleat Front Workmanship and to be finished at the time limited." The Building Committee bound itself to furnish the limestones delivered in good time, and Wilson is to find himself, and all assistants and tools, except two wheelbarrows, to be furnished by the committee. The terms are seven shillings of gold or silver for every perch as customarily measured; £100 on setting the first ties of windows, £100 when the gable ends are topped, £100 nine months thereafter, and soon as the whole Plaistering and Pointing is fully compleated the remainder shall be paid to the said William Wilson. Wilson further agrees to assist in setting up the first Lime Kiln needed for the purpose and binds himself in £800 pounds if he fail to

perform all this truly and faithfully, by Dec. 1, 1795.*

Work quickly began in earnest. The members were full of enthusiasm. The contract allowed them to furnish the materials, and many of them came from afar with their big wagons to help to haul the stones, lime and sand to the building. Such members as old George Shott were especially active in thus furnishing teams and labor free of expense to the building Committee.

By the beginning of June, 1796, everything was ready for the laying of the corner-stone. Let us hear Pastor Lochmann himself speak of this event:

"In this year on the 8th of June the corner-stone of our new Church was laid in a solemn manner; On which occasion pastor Shulze preached in the morning, Mr. Hendel in the afternoon, and Mr. Flegel in the evening. The document that was read and laid in the corner-stone was the following:

IN THE NAME OF THE TRIUNE GOD!

"We the members of the German Evangelical Lutheran Congregation of Lebanon, Dauphin County Pennsylvania, herewith make public: That our Congregation through the Grace of God is organized in the following manner at this time:—The Preacher is: John George Lochman A. M. The

*The original articles of agreement beautifully written on a folio of linen paper and duly sealed, and in a good state of preservation, were discovered a few weeks ago by the Misses Uhler of Meadow Bank, among Christopher Uhler's papers, and presented to the congregation.

Trustees are: Michael Rieder, Philip Fernsler, Jacob Stiev, Samuel Meily. The Elders are: Conrad Reinoel, John Shnee. The Deacons are: Peter Shindel, Frederick Embich, George Shott. The number of heads of family in the Congregation are about eighty. The members of the building Committee, to whom the work of erecting a church was entrusted, are Christopher E. Uhler, Philip Fernsler, Conrad Hofman and Peter Miller. This is our organization, but at the same time we heartily wish in addition that our congregation the longer it lives, the more it may increase, not only in numbers, but also in Godliness and in true reverence for the Triune God.

"Therefore and for this purpose we have resolved to build a fitting house or Church for the holding of public worship, and hereby declare before God and man that the Church which under the gracious assistance of God shall be built upon this corner-stone shall be consecrated to the Triune God, Father, Son and Holy Ghost; That she is and shall remain an Evangelical-Lutheran Church, according to the teaching of the Apostles and Prophets, in which Jesus Christ is the corner-stone, and according to the Unaltered Augsburg Confession.

"Done at Lebanon, the eighth day of June in the year of our Lord seventeen hundred and ninety-six.

"P. S. At the same time a metal plate was laid in the stone, on which the following was inscribed: "This corner stone was solemnly laid today, the eighth of June, seventeen ninety-six by the Honor-

able Pastors Emanuel Shulze, William Kurtz, and George Lochman, and upon the same there shall be built by the Grace of God a German Lutheran Church, by the name of Salem Church."*

It would have been very interesting to examine the original subscription list for the payment of this large church about to be built. Through some happy chance there has been preserved and is before me now a list of such subscribers who had only paid partial installments of the amounts subscribed and who were thus still to account to the treasury. There are 105 names on the list, which unfortunately has no date. The sums still due range from £15 to 2 shillings.* But bills began to come in as quickly as the subscriptions. Already in December, '95, a number of purchases of powder were made from Peter Gloninger, presumably for the purpose of blasting stone in the quarries in the foundation excavations. By the third of February

*Translated from old church record.

*On this list of subscribers we find John Philip Beck, Abraham Doebler, Emanuel Meyly, Conrad Fasnacht, Martin Uhler, Henry Schantz, Jr., Lernat Embich, Benjamin Zerby, Christian Crider, Christopher Waltz, Adam Ritscher, Leonard and John Zimmerman, Martin Waltz, Henry Wagner Uhler, Frederick Yensel, John George, George Tromb, George Haas, James Reed, John Bucher, John Rohrer, John Gasser, Conrad Gerhart Uhler, Ludwig Shott (und noch aus for Gibel Front), Jacob Killian, Friedrich Stoever and George Trion (These two subscribed the largest amounts), Mathes Brauneol, Leonard Reinhart, Johannes Biebul, Jacob Groff, Thomas Bolls, George Reinoehl Jung, Philip Grinwalt, (alt), Adam Reitz, John Raiber, Henrich Imhoff, Philip Hautz, Jacob Folmer, Jr., Henrich Strohm, Thomas Atkinson, Christian Gasser, and George George. It would not be proper to give amounts, as those who paid the most cash down at the start would appear to be doing less than the others.

it became evident that a whole keg more of powder would be needed. By April, '96, (five weeks before the cornerstone laying) an agreement was made for ten thousand shingles,* and thirty pounds paid down in advance. On the same day eight boxes of glass, some white lead and other materials were bought from John and James Poultney in Philadelphia. Already in January, '96, Joseph Kraus and Conrad Wittmeyer were paid for stone work, and Conrad Reinoehl for iron work for the building. William Mohr received £3 "for the water wagon." On July 30th Wilson was up to the windows with the wall, and received £150 pounds from Uhler. On Aug. 15, he received £25 pounds more. On Oct. 19, he received another £50 pounds and George Hess £12 for breaking stone in the quarry. By January, '97, the carpenters have been at work, for Peter Miller receives £10 to pay Christopher Embich. On May 4th Wilson got another hundred lbs., and in August still another payment is made, and 407 pounds of iron are bought from John Boughter. In October Jacob Embich receives pay for carpenter work. The Plastering has been under way by January. 6500 lathes were bought in one lot. The shingles were paid in May, and 5000 more shingles had been bought and paid for in '97, the plaster in June and paint in October. 34 books of gold leaf** were bought, and in 1799 they were

*At 18s. 9d.

**The Treasurer's box still contains one of these books of gold leaf, with the gold in, as a souvenir of the building.

obliged to have two shovels made for the church in January, presumably to keep the path clear of snow. By 1800 they were paying £5 10s. interest on £50 lbs. loaned. In 1802 they are paying £29 lbs. interest, and the whole cost is summed up as being £2585,5s,0d.

While the building was going on Pastor Lochman and his delegates had been faithful in attendance on Synod, Conrad Reinoehl being delegate in 1796 and Conrad Hoffman in 1797. They reported in 1796 that our weekday school had 40 scholars.* When our pastor and delegate went to Synod in '97, they went with instructions to invite the body to Lebanon in '98, when the new church would be finished. They went to Baltimore, and there they found that poor pastor Kurtz had gotten into dissension with some of his flock at Jonestown, and both parties requested an investigation. They had not an easy task to influence the Synod for Lebanon as Hagerstown, Md., also wished to have it in 1798. The Synod would not commit itself to either place at the opening of the session, but just before its close "it was decided that the Synodical Meeting for next year shall be held on the Festival of the Trinity, in Lebanon,"** Many jubilant and yet anxious hearts waited for Sunday, June 3d, 1798, to dawn. The Synod, 38 persons in all, was here. A great concourse of

*"Doc. Hist." p. 286.

**This no doubt settled the date of the dedication of the Lebanon church and is the reason why the Synodical and the Salem anniversaries always conflict with each other.

people from miles around must have gathered. The building was the largest, outside of Lancaster and Harrisburg, in this part of the country. Soon after nine o'clock in the morning the clergy and delegates of the several churches met in the old log church at the alley and proceeded thence in procession to the new church to consecrate it.

Arriving in the new building, the assembled congregation no doubt received the Festival Leaflet published by Dr. Lochman containing the hymns of the dedicatory service.* In that leaflet the pastor gives prominence to the new name of the Church and addresses the people as follows:

"These leaflets are distributed among you to arouse you to a state of joyfulness and praise unto God over the completion of the church. But especially are they intended for our beloved young people as a constant reminder of the dedication of this church, built by their fathers.

"Perhaps there are some among you anxious to know why this church has been named "Salem," and to enlighten these the reasons shall here be given. Salem was the place where God especially revealed his presence, for we read in the Old Testament, Psalms 76:3: "In Salem is his tabernacle." Secondly, the beautiful meaning of the word "Salem" has prompted us to name the church "Salem." Salem means "The peaceful." Salem church is,

*A few of these have been preserved to the present day, and from them several of the faithful members of the church in this year 1898, have had fac-simile reproductions struck off in German and also translations in English, in commemoration of the original consecration.

therefore, the peaceful church or the Church of Peace. And how it is to be wished that this our congregation may always be and remain a church of Peace, a congregation of Love! How it is to be wished for that it never may prove itself unworthy of this name! Then God, who is a God of Love and Peace, will surely dwell among us and bless us.

"Moreover you know, dear friends, that it is not sufficient to build houses of God but it is also our duty to attend the services, which are being held in them and we must (what is still more important) live up to the teachings of the church, which will be to the honor of God and to the blessing of the soul. This is the object of a church of God. This is also the destination of this new church, which we dedicate today. Here we shall unite to praise the Holy Trinity, here songs of praise to Jesus, the Son of God, shall ring out. Here it is our blessed privilege to ask Jesus for mercy, blessing and help and He by His promise, will be in our midst and hear our united prayers, and bless us. And here we shall listen to the precious word of consolation. Would to God that we should always hear it in such a manner that our hearts will become purer. Here especially the young shall be brought to Jesus and led in the paths of virtue. Lastly, here in this earthly tabernacle we shall be prepared to enter the heavenly tabernacle of Salem above.

"May these expectations and hopes be realized with all of us. That is the earnest wish and prayer of Your Friend and Teacher,

"M. George Lochman."

The President of the Synod, Dr. Henrich Muhlenberg, entered the altar, and "with a solemn prayer consecrated this church to be a house of salvation."* He preached the consecratory sermon on Gal. 6:15, 16:

For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new ceature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

There was a second service in the afternoon at which Dr. Helmuth preached on Ps. 68:27:

Because of thy temple at Jerusalem shall kings bring presents unto thee.

At the evening service, P. Schmidt took as his text, Gen. 4:4:

And Abel, he also brought of the firstling of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering.

On Monday, June 4th, Synod was in session, and the exercises closed in the evening with a service and a sermon by Rev. Mr. Schaefer, from Germantown.

On the following Saturday Pastor Lochman confirmed a class of 36 catechumens, among whom were a Jacob Embich, a Christoph Uhler, a David Heylman and a Georg Hofman. The next morning the Holy Communion was celebrated for the first time in the new Salem church** and 162 communicants partook of the sacrament. Thus was the beautiful and solemn celebration of the consecration of the new church concluded, and it stood ready to greet the nineteenth century and bear

*Doc. Hist. p. 201.

**Das erstemal in Salemskirche, "Church Record," p. 438.

daily testimony in the heart of a busy community that there is a God of strength and peace in the heaven above.

Three generations have passed away since that day, and the bones of the builders lie mouldering in the dust. There lives are gone but their work remains. Their other achievements, howsoever great, are remembered almost no more by the community that rises ever anew about these walls. But their one great deed for God, has rescued their names from oblivion, and has won respect for them after a hundred years of rushing progress. As for new Salem, she has become Old Salem, but she ever renews her youth, and stands forth afresh in the beauty of holiness.

CHAPTER XXIII.

THE BEGINNING OF THE NINETEENTH CENTURY, IN SALEM AND IN LEBANON.

THE OLD PARSONAGE, BUILT IN 1800

MANY changes were taking place in the American Republic during the last fifteen years of the old century. The generation of pioneers in Eastern Pennsylvania and their ways of thinking had disappeared.

Lebanon was in those days a satellite first of nearer Lancaster and then of more distant Philadelphia. Though young Mr. Lochman had cast in his lot with the Lebanon people, he had left his heart in Philadelphia, and a year and a month after his first arrival he was married to a Philadelphian* and brought his bride to the little Lebanon parsonage. She died several years afterward, and on June 3d, 1799, he was married again. Again the minister's wife was a Philadelphian.** It was no wonder, then, that the congregation began the new century by erecting a two-story building for the use of their preacher. The building was on the site of the pres-

*Mary Magdalene Grotz.

**Susan Hoffman.

ent parsonage, and the lot "on the corner of Spring alley and Walnut street," was donated for the purpose. Stites had sold it in 1760 to John Huber. The deed was endorsed by Frederick Yensel, M. Reinhart, A. Whitman and then by John Thome to Daniel Fetzberger and Martin Uhler, trustees, "for the use of the German Lutheran congregation in Lebanon."

Since writing the chapter on the parsonage of 1783—only a few hours ago, in fact—the writer found the original deed and has discovered that both the parsonage of 1783 and the one of 1800 were erected on the same spot on this lot under discussion. The following extract from the original deed will make the matter clear:

"AND WHEREAS the said John Huber and Maria Elizabeth his Wife in and by their assignment endorsed on the said Indenture and bearing the date 7th of December A.D. 1762 did assign sell and convey the above described Lot or Piece of Ground with the appurtenances unto Frederick Yensel in Free. And

WHEREAS the said Frederick Yensel and Maria Agnees His Wife by an assignment endorsed on the said Indenture dated the 4th day of May A. D. 1767, did assign sell and convey the above described Lot or Piece of Land with the appurtenances unto Abraham Weidman his Heirs and Assigns forever,

AND WHEREAS the said Abraham Weidman and Elizabeth His Wife by their assignment endorsed on the said Indenture dated the 25th day of December 1769, did assign sell and convey the above described Lot or Piece of Ground unto John Thome in Free. And

WHEREAS the said John Thome and Anna Maria his wife by their Indenture bearing date the 5th day of February Anna Domini 1783 did sell and convey the above described Lot or Piece of Ground with the appurtenances unto the said Daniel Fetzberger and Martin Uhler in Free. And

WHEREAS the German Lutheran Congregation settled in and near Lebanon aforesaid having erected a House on the above described Lot or Piece of Ground which now is for a considerable time past has been used and occupied by their Minister. And the Members of the

Congregation aforesaid have chosen and duly constituted and appointed the said Philip Fernsler, Jacob Stieb, Daniel Fetzberger, and Anthony Deobler Trustees to take possession of the said Lot or Piece of Ground with the appurtenances to and for the only use purpose and Benefit of the said Congregation and for no other use purpose or benefit whatever."

The Old Parsonage with its suggestion of spreading strength and rest and simple comfort, with its walls covered by a thin stucco and a smooth pinkish white wash, with its stately columnar piazza, and great side yard, was a picturesque object in Lebanon. In the rear its old fences and lines of spreading currant and raspberry bushes, its clumps of gooseberry stalks in the middle, its great pound-apple and rambo trees, its upshooting beds of rhubarb and horseradish, and its cucumber patches, its grape arbors and quince trees, its moss-covered wash and tool-house, its old hard-wood log barn, and its pavements of flag-stones with the grass creeping up between the interstices, were objects of care and delight in the summer season. In this parsonage young Pastor Lochman so faithfully kept his Church Records. The following table will give at a glance some idea of his official acts in the congregation:

	Com.	Catech.	Mar.	Fun.		Com.	Catech.	Mar.	Fun.
1794	47		11	8	1803	183	53	41	13
1795	196	95	26	16	1804	197	37	45	32
1796	122	35	17	13	1805			40	30
1797	140	37	16	12	1806	217	55	52	18
1798	162	36	22	23	1807	205	45	55	12
1799	159	45	50	11	1808	226	47	41	10
1800	173	42	55	24	1809	210	49	51	20
1801	160	37	21	10	1810	218	58	38	9
1802	172	40	45	25	1811	247	63	48	31

A congregation that could build a church, and

a parsonage two years afterward* and meantime pay a schoolmaster and carry on a flourishing school was not in extraordinary financial stress. The times, indeed, were improving greatly. Large enterprises were being projected and undertaken. Already in 1792 David Rittenhouse, the Philadelphia astronomer and geometrician, had surveyed a route for a canal to connect the waters of the Susquehanna and the Schuylkill by means of the Swatara and Tulpehocken creeks. The full plan was nothing less than to connect the great lakes and the Mississippi with the seacoast by a waterway. The start was to be made by connecting the Susquehanna and the Schuylkill. Lebanon was then the central point of operations and work was begun between Myerstown and Lebanon already in 1794. Though the progress was slow, the fame of the project was great, and it was spoken of far and wide. Joseph Scott, in his Geographical Description of Pennsylvania in 1805, prematurely describes the enterprise as already completed. "Lebanon," Scott says in this year 1805, "is a handsome borough, and port-town, agreeably situated on the S. side of the Quitipahilla creek. The plan of the town is regular. It contains about 300 houses, a German Lutheran and a German Calvinist church. About a mile and a half E. of the town is the Susquehanna and Schuylkill canal, connecting the waters of the Tulpehocken. A navigable

*Under Dr. Lochman the Annville Church probably was built, and also the present brick church of the Bindnagel congregation.

branch of the Schuylkill, with the Quitipahilla, a navigable branch of the Swatara."

The people lived quite comfortably. The following articles bought at the sale of property on a well-stocked farm in 1808 will furnish an idea of the mode of life at the time. The articles disposed of were "1 wet stone, 1 apple, Old Iron, 1 Chizel, 1 Bell, 1 Hamer, 2 Hatchels, 1 Wool Card, 1 drawing knife, 1 Syth, Old Iron, 1 Ax, Old Iron, 1 Spade, 1 Cutting Iron, Sundries, 1 Broad Ax and Hoe, 1 chain and pan, 6 Syth, 1 iron pot, 1 hoe, 1 Bridle, 1 Sattle Cloth, 1 Saddle and Saddle Bags, 2 cow chains and tobacco box, 1 cutting knife, 2 augers, 1 pair stockings, 1 cap, 4 pair of Trowsers, 1 Shovel, 1 shirt and jacket, 1 Geat Coat, 1 pair Breeches, 1 hunting Shirt, 1 coat, 3 Bags, 1 Hat, 1 English Bible, 1 spelling Book, 2 Books, 3 Bottles, 1 Basket, 1 table, 1 iron kettle, 1 Gun and Shott Bouch, 1 Rifle, 2 Barrels, 1 Slough, 2 sheep, 1 Chest and Drum, Flax seed, 1 Blanket Coat, 14½ lb. wool, 1 Horyle, 2 Heiffers, 1 Swine, 1 Tub, 1 Saw, 1 Stove, 12 wheeping sticks, 1 Sheep Sheet, 3 porengers, 1 tea pot and Razor, 1 pewter mug, pewter plates, 2 shirts."

John Kelker was the cryer of that time and received about $3 for one day's crying. John Gloninger, for doing the scrivening, and for appraising goods, writing inventory, agreements, releases, etc., connected with the settlement of an estate, received £3 or £4. At country sales free whiskey often was served. It took a gallon or two, which

Bushong and Bowman were willing to furnish for five or six shillings.

By this time the first printing press had been set up in Lebanon. Jacob Schnee, who lived just across the street from the church,* set up his establishment in 1799. His first work was "*Der wohlerfahrene Baum-Gaertner.*" It was "a thorough manual of instruction in the art of handling fruit trees." Jacob Schnee was in business from 1799 to 1816. In 1809 Jacob Stoever started a second press and continued it until 1829. H. B. Sage put a third press, also in 1809, but remained in business only two years. In 1816 Joseph Hartman began the printing business, continuing until 1830, and in 1827 Johann and Joseph Miller began to print but continued at work only three years.

Mr. Schnee, the first Lebanon printer, was a member of Salem church. He did good work. For printing handbills he recived about ten shillings. On January 1, 1807, he branched out into a new venture and established the first Lebanon paper. It was called *Der Freie Lebanoner.* For inserting advertisements, such as public sales, etc., a number of times, his charge was about a dollar. He continued the paper only two years, when in 1809 he sold it to Jacob Stoever, who called it the *Libanon Morgenstern.* Schnee also published an almanac, for the first time in 1808, and several religious books.

*Where John Henry Miller now resides.

In 1809 Henry Sage published a 16mo book of 52 pp., giving instructions in the art of dying wool, linen and cotton fabrics. Schnee published a 16mo life of *Dr. George de Benneville*, in 45 pages, and a *Life of General Washington.* In 1809 he published a *Heidelberg Catechism*, the almanac, the daily journal of the State Senate, and Seiler's *Biblishe Religion*, a 12mo vol. of over 300 pages. In 1814 he printed *Habermann's Gebetbuechlein.**

The first number of Mr. Schnee's paper was issued on Thursday, January 1st, 1807. It contained articles on the Congress of the United States, on Aaron Burr, a regular column of European news, an article on Bonepart's Tyranny, and a translation of a Hebrew letter which proved that Napolean Bonaparte was a Jew.

Some well-known man, whose name is signed in full, publishes the following

WARNING FOR A WICKED MAN

In the town of Lebanon, name D. L.; he is a satler by trade, and I hereby warn everyone, not to have anything to do with him, for no one can get along with him.

The hotel of the White Swan on Cumberland street is being offered for sale by John Dubs. "A German Schoolmaster is wanted in the congregation at Zigel church. This would be a good place

*For information relative to early German books printed in Pennsylvania the reader is referred to "The First Century of German Printing in America, 1728-1830, by Oswald Seidensticher, Phila. Schaeffer & Koradi, 1893."

for a man with a family, as the congregation is supplied with a good residence and school house, and a stable, a pump near the house. A usable and fit subject can begin on the first of next April." Signed by the elders and deacons.

The postmaster of the town at this time was J. Karch. George Oves was clock maker. The colonel of the Third Regiment was George Bowman, and the paymaster was Peter Shindel. The Lebanon *Morgenstern* was now being printed as it itself states "In Market street between the taverns of Mr. Gleim and Mr. Greenwalt." Christian Snavely was the store-keeper. Among the prominent persons in the community, not mentioned before, were John Weidman, David Krause, Frederick Hubley, Henry Gilbert (treasurer of Salem church), Peter Schindle, Henry Snavely, Stephen Sarge, John Carmany, and in the county, Philip Erb and Samuel Rex. The *Morgenstern* of June 27th, 1810, publishes the following notice of the corner-stone laying of the original Roman Catholic church in this community:

CORNER-STONE LAYING.

To a Christian-disposed public notice is given that the corner-stone of the new Roman Catholic church to be built in the town of Lebanon will be laid on Monday the 23rd of next July at 10 o'clock, with the customary ceremonies. A number of preachers will be present. All respecters of public worship are therefore respectfully invited to attend

this church solemnity by the Building Committee. June 27, 1810.

The following week it commented on the event, stating that the ceremony occurred "Day before yesterday with all due solemnity. At 11 o'clock in the morning the Reverend Mr Beschter of Lancaster, with the assistance of the Reverend Preacher of this town opened the service and laid the cornerstone. In the morning he preached in German and in the afternoon he delivered a fitting sermon on 1st Peter, 2-6."

All these papers mentioned, all the books published in Lebanon were German. All religious records were kept in German. All services, with rare exception, were held in German, and the conversation heard on the streets and in the stores and taverns was almost altogether German It was the custom for prominent citizens to meet and discuss matters at the taverns, and the town people in general had much more time and disposition for conversation than they have now. On election days and battalion days, and at the cherry festivals, as well as at funerals and sales the populace gathered in large numbers and for the purpose of recreation.*

*We who are apt to condemn the amusements of preceding generations should bear in mind that the opportunities for recreation such as the young people now crave were very limited. There were no rail or trolley cars, no bicycles, no music halls and opera houses, no illustrated papers, magazines, or daily papers, etc., etc., and a man who spends his money to witness baseball, or a woman who goes about for recreation on a bicycle, would have been as severely condemned by the fathers for wrong doing, as we sometimes are inclined to condemn them in their ways. It must be said however that the habit of drinking was much more universal than it is now and was baneful in its effects.

TAKE NOTICE!

The undersigned Burgesses of the town Lebanon announce that a Jahrmarckt of Fair will be held in the town of Lebanon on Monday and Tuesday 23rd and 24th of this month, when proper stands for salespeople will be put up in order to furnish such attractions as are generally to be found at fairs. No gambling for money or money value will be allowed.

ABRAHAM DOEBLER
CHRISTIAN SCHNEBLY } Burgesses.

Lebanon Oct. 3, 1809.

CHAPTER XXIV.

THE NEW CHURCH CONSTITUTION.

IT IS not probable that the Salem church had any written law during the first generation of her existence. But with her thorough establishment under Dr. Lochman, it was natural that that far sighted and indefatigable worker should see the necessity of having something more fixed and settled than mere old custom under which to act, and something which would serve the congregation as a sheet anchor in times of trial.

Pastor Lochman wrote a very simple and clear form of constitution and in the Fall of 1803 called the Church Council together a number of times in order to consider it. This constitution was laid before the congregation on Second Christmas day and read point by point and was adopted with few alterations. (Church Record, page 535.) It seems, however, as though the congregation was not quite sure as to what it might be binding itself unto, or as to whether it wished to be bound at all by a written instrument. For it laid down the conditions that every year on Second Christmas alterations may be made in the constitution if desired by a majority of the members.

The first chapter treats of "the Preacher." He is

to preach God's Word on the ground of the Apostles and Prophets and of the Unaltered Augsburg Confession, publicly, purely, short, clear, and in a comprehensible and edifying manner." He is to administer the Holy Sacraments, and to decline to give them to those who live in open sin. He is to visit the sick, and prepare them for a blessed death. He is to take charge of the catechetical instructions, to have the oversight of school and teachers, and to institute salutary discipline and examinations in order that the youth may be thoroughly grounded in God's Word and our catechism which is drawn therefrom. He is also to preside at the business meetings of the congregation. He is not to allow any preacher or student to take his place who has not been thoroughly tested by the Church discipline.

Chapter 2 is devoted to the School Master. He is to teach the children to read, write, pray, sing, and learn the catechism and if possible to exercise them in arithmetic. He is to use the text books prescribed by the pastor and council. He is to be the Precentor of the congregation in the song of the church and is to have the supervision of the ringing of the bell. He is to be compensated by the congregation for leading the singing and for ringing the bell for public service and for midday prayer; but for ringing and singing at funerals he is to be compensated by those who engage him. He is to set a good Christian example.

The third chapter treats of the trustees. It says that as long as the congregation is not incorporated it is imperatively necessary that she elect a certain number of citizens of substantial means who are at the same time steadfast members, in order that the deeds of the congregation's property may be made transmitted and preserved in the name and for the benefit of the congregation. It is the duty of the four trustees to secure, with the consent of the congregation and the accord of the Church Council the necessary pieces of property, to erect buildings thereon, and to advance sums of money when necessary, which shall be paid again by the contributions of the congregation.

Chapter fourth is devoted to the elders and deacons. They are to remain in office for two years. The Church Council shall nominate four or six candidates for each office. When elected they must subscribe the constitution. The elders shall also set a good example. They shall reduce and wipe out the debts of the congregation and see that the finances are properly conducted. They shall visit the schools and see that the children are properly taught. They shall make peace in disputes. They shall be ready to accompany the pastor to see the sick, and to do everything for the welfare of the congregation. The deacons are to have charge of the public service and to render all assistance thereunto, they are to collect and account for the alms, they are to see that the minister is supported, and to see that discipline and good order are maintained

in the congregation, particularly at public worship.

The fifth chapter is devoted to the treasurer.

The sixth chapter to the members of the congregation. The rules of the members of the congregation are very strict.

The seventh chapter prescribes the rights and duties of the Church Council, and the eighth chapter defines those who have the right of burial upon the grave-yard. The constitution is signed December 26th, 1803, by John George Lochman, preacher of the congregation; Jacob Stieb, Anthony Dobler, Conrad Hofman, trustees; Peter Fischer, Jacob Beicher, Conrad Reinohl, Johannes Schnee, elders; Anstett Glasbrenner, Bernhard Embich, George Beckley, George Reinohl, Jr., deacons; Henry Gilbert, treasurer; Christian Ulrich, George Kurtz, Johannes Fernsler, Jacob Embich, Frederick Steiner, Jacob Ritscher, Frederick Beckly. It was in force for many years.

CHAPTER XXV.

OLD SALEM BUYS AN ORGAN.

AFTER half a century's existence Old Salem had provided a school house and teacher for the education of her children, a church building for her public worship, a pastor and parsonage, and a constitution for her internal organization. Up to this time all the music in the church services was vocal. In fact an organ had never been heard in the town of Lebanon. At Hebron there was an instrument already in Revolutionary days, but it was very small. The song of the congregation was led by the Precentor and the school children constituted a sort of children's choir. In the year 1808, however, the congregation decided to set up a large pipe organ in the church. This organ had two manuals and was a very fine instrument in its day. It was built by Bachman, of Lititz, who was a pupil of the celebrated organ builder, Tanneberger. Both these builders, and in fact all the organ buiders in America at this time were Moravians. Tanneberger built the largest and finest organ in America for the Lutheran church in Philadelphia, in 1796, and it may have been the hearing of the service rendered by the aid of this organ, as Dr. Lochman was accustomed to it, by the delegates of Synod, that stimulated the first agitation of the organ ques-

tion. In one of the first issues of the Lebanon paper, that of May 11th, 1808, we find the following notice: "On the 12th of June a new organ will be dedicated and consecrated. Lovers of divine service will have opportunity to hear not only the preaching of ministers from abroad, but also a new beautiful organ, and are hereby invited to attend."

Having had the Synod twice at its public consecrations, it is natural that Old Salem should make the effort to secure the presence of that body for this new occasion. She succeeded. "On Sunday Morning, June 12th, all the preachers and the delegates of the respective congregations assembled in the parsonage and proceeded to the church where Dr. Helmuth of Philadelphia preached to a very large assembly on John x:1 Sq.

Since the Lutheran church now had an organ it was necessary that the Reformed church should also be supplied with a musical instrument. Notice of the dedication of the Reformed organ appeared on October 18th, 1809. The dedication took place on the 12th and 13th of November. According to the newspaper account a number of ministers preached for two days and the musicians of Lititz were present with their musical instruments to enrich the services. Unquestionably the use of these two instruments in the town must have been quite a novelty and many persons who were not in the habit of attending church must have been attracted to the services for a short time.

CHAPTER XXVI.

WAR OF 1812.

WHEN Governor Snyder issued his "General Orders" in May, 1812, nearly a month before Congress declared war in England, the whole State of Pennsylvania was extraordinarily prompt to respond. The President required 14,000 men from her toward the army of one hundred thousand, which he desired to have. She tendered three times the number requested, though few of them actually saw service. Lebanon county was full of enthusiasm for the fray. Jacob Bower was a brigadier general. Abraham Doebler was brigade inspector. Adam Ritchser was lieutenant colonel and John Uhler was one of the quartermasters. In Capt. Jacob Achey's company William Hubley was sergeant. It contained two Stegers, two Daubs,, and Jacob Uhler and Peter Weiss. In Capt. Henry Doebler's company, Jacob Embich was lieutenant, Frederick Fasnacht was ensign, Andrew D. Hubley, Samuel Embich and George Karch were sergeants. Jacob Shindel

and Philip Embich were corporals. Among the privates were Jacob Bricker, Louis Doebler, Henry Dubs, Peter Ellinger, Abraham Embich, John Geissaman, George Gerhart, Mathias and Philip Greenawalt, David Hoffman, Philip Honeficaus, James Marshall, Christian Miller, John Rewalt, John Rinal, Joseph Shnee, Christian Segrist, George Shindel, William Stoever, Michael Uhler, Jacob Weiss, and Martin Yensell. Many of these were Lutherans.

Before the troops marched away from Lebanon (there were no railroads for the transportation of troops or supplies or for any other purpose in that day) they assembled in the Salem church where the Rev. Mr. Lochman preached a sermon to them on the first and second verses of the twentieth Psalm:

"The Lord hear thee in thy day of trouble; the name of the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion."

Dr. Lochman, adressing the soldiers and the whole assembled anxious audience, said: "I know of no words in the Bible that are more appropriate today, they contain the Israelites' wish of good fortune for daily and for the troops that were to march away from Jerusalem to battle against the foe of the land.

"Today we find ourselves in the situation of Israel of old, an enemy has effected entrance into our country and has begun devastation. Already many cities have been injured, yes, even the Capitol of the United States has already been captured. For

this reason a number of you are united as soldiers and prepared to march away and drive off this foe, and others are here with bleeding hearts to wish you good fortune in your departure.

"Yes, my dear fellow-brethren, who have come forth to battle for your native land in this critical hour, we wish you what the Israelites wished their David and his troops." The speaker then went on to explain more clearly what the wish of the Pslam was. It was, first of all, a wish that the Lord would hear the soldier in trouble. Dr. Lochman gave a brief and graphic description of the trouble the soldier meets and showed particularly how David found the Lord the best Helper in such trouble. He cited the examples of Moses, Joshua, Gideon, Gustavus Adolphus and Washington. He told them plainly that if they wished the Lord to hear them it would be necessary for them to conduct themselves as Christians and to avoid excesses, drunkenness, gambling, cursing and the other sins of the soldier. May it never be said that the soldiers of Lebanon county are given to excess! In his second part Mr. Lochman showed how the name of the God of Jacob was a protection to them in danger, and in his third part how God strengthens out of Zion.

The war was soon over, with the battle of New Orleans fought and the danger averted. In 1815, closely following the war, came the panic. But the country quickly recovered, and the farming dis-

tricts, especially, became very prosperous. Meantime in 1813 and 1814 what the Lebanon countians had long been desiring and contending for came to be a fact. They secured a county of their own, with Lebanon as the county-seat. On the 11th of April the new Commissioners bought lot No. 52, at Eighth street and Walnut alley, from George Karch for the county prison. They paid $550 for it. At the same time they bought the lot at Eighth and Cumberland streets from Peter Shindel for $200, and subsequently a half lot on the west from Philip Greenawalt for $1,200, for the purpose of erecting thereon a new Court House. They paid Stephen Hills, the architect of the old capitol at Harrisburg, $21,000 to erect the structure. The first court was held on December 10th, 13th and 14th, 1813. John Gloninger and David Krauss were the associate judges. In the year 1814, on June 11th, the third fire company of the place, called The East End, was organized with Adam Ritscher as president.

CHAPTER XXVII.

PASTOR LOCHMAN'S DEPARTURE.

PASTOR Lochman's career at Lebanon was now drawing to a close. He had baptized, confirmed and buried so many that it would be impossible for us to even mention the names of any number of these persons. In November of the year 1805, old Jacob Stieb, one of the most faithful and the only remaining original member of the church, was buried at the age of seventy years. His name was on the "Petition of 1768," and when he died he was a trustee of the congregation. In December he buried Robert Lowry, who died at the age of eighty-one, and had been blind for three years. Lowry was buried on the Mennonite graveyard. In 1806 he buried the wife of old Jacob Focht, and in November his own son, George Hofman Lochman, a little boy six years of age. In September he buried old John Peter Richter at the age of seventy-three, and in May, of 1808, John Philip Fernsler, who was interred at the Qruppe church. On June 4th he buried Ludwig Shott, who died at the age of seventy-six. He had been baptized at the Hill church. On the 21st of March, 1814, he buried Anthony Doebler at the age of seventy. This was the member that had presented the silver communion service in 1769. In March,

1815, Conrad Hoffman died at the age of sixty-three years and seven months. Rev. Lochman was not in the habit of making remarks in the Church Record in addition to biographical details. We do not remember a single instance where he has done this except in the case of Mr. Hoffman. Of him he has written, "He was a worthy man and a Christian. Text: Our friend Lazarus sleepeth." Mr. Hoffman was a trustee when he died. That summer Mr. Lochman buried Richard Trotter at the age of seventy-four years. In April he buried John Michael Ramler at the age of sixty-four. His last funeral in Lebanon was that of Henry Gilbert, in August, 1814. Henry Gilbert was the treasurer of Salem congregation. Mr. Lochman's baptisms extend to June, 1815.

In the month of August, 1815, Pastor Lochman preached his farewell sermon, in the introduction of which he says, "So then it has been decided my Dear Ones that we must part—We who have already lived twenty years in intimate association and who have shared joy and sorrow with one another! Truly the thought cuts my heart much more than I supposed.

"But why must he go then?" "Why then does he not stay with us?" This question you have a right to put, and I will answer it." And Dr. Lochman proceeds to give several reasons for his resolution. First of all, he had never intended to stay more than ten years at Lebanon. Now the larger

half of his life is already past. Secondly, he feels an internal call to go. Thirdly, he is convinced that it would be useful in the matter of the education of his children. He wishes Salem the grace of our Lord Jesus Christ, and tells them that if his wish is to be fulfilled they must use the Means of Grace diligently.

Rev. Lochman was pastor not only at Lebanon, but at Annville, at the Hill church, at Zoar and at Campbellstown, and no doubt the officers of all these churches were present to hear his last words to them. He left in the prime of life with the best wishes of the whole community.

CHAPTER XXVIII.

THE COMING OF THE REV. WILLIAM ERNST.

REV. Lochman left in August. By the 7th of November, 1815, the Rev. William G. Ernst had accepted a call to the Lebanon church, and on the 12th of November he preached his introductory sermon. He arrived here during a period of great material prosperity. Work on the Union canal was probably going on to some extent. In 1817 the Harrisburg and Reading turnpike was built and ran through the center of the town. The fact that the town was a county-seat added to its growth. By 1821 the town was incorporated into a borough. Lebanon had been erected into a borough in 1799 but the people never accepted the provisions of the act of Legislature of that time.

The first election was held on the first Monday in May. Jacob Goodhart was chosen to be the Chief Burgess. John Nagel, Conrad Fasnacht, Jacob Light, Adam Ritscher, Leonard Greenwalt and John Uhler constituted the first

council. Rudolph Kelker was High Constable. The town extended from Seventh to Twelfth Street and from a little below Walnut Street on the South to Church Street on the North. It contained 300 residences, 10 taverns, 10 stores, 1 flour mill, and a foundry. The Market house stood on the south side of Ninth Street, and it was here that the fairs were held.

When the Rev. Mr. Ernst came to Lebanon he was still a young man. He was of a nervous temperament, active in the pulpit and his voice was pitched on a high key. He was a fine classical scholar.

At this period the time of the pastor was taken greatly into requisition by the numerous funerals in the various congregations he served, particularly the funerals of children. They often interfered with the regular services, and the matter was brought before the congregation by advice of the Council. The burial grounds also were beginning to be too small for a congregation of our size, and on December 26th, 1821, a Committee was appointed to purchase a suitable piece of ground as a burial plot. The Committee consisted of George Reinoehl, Christian Snavely, Tobias Fernsler, Philip Fischer and Adam Ritscher. The Committee acted, and purchased an acre of ground on the other side of the Quitopahila from Mr. William Moore. They paid $300.00 for it. This was the lot where the "Old Paper Mill" or rather the flour

mill that was built by Myers and Showr now stands. But few were buried on the plot. On account of the lowness of the ground the graves frequently became filled with water while they were being dug in wet weather. It was vacated early in the 50's and the remains of those buried there were reinterred in the Salem grave-yard along side the Eighth Street Wall by Mr. William Biecher.*

At the meeting in 1825 the congregation resolved that in the future all strangers and those who had not been living here for six months as well as those who had not paid for their grant for burial purposes according to the constitution, should be buried upon our new (that is the watery) cemetery.

The parochial school has been abandoned for some years and it became customary to rent the building to a teacher who would conduct a pay school there on his own responsibility. This custom had been in vogue for some years. Already in 1823 Samuel Uhler inserted the following announcement in the Lebanon paper:

EDUCATION.

The subscriber begs leave to inform the Citizens of Lebanon and its vicinity, that he has rented the Lutheran Schoolhouse, formerly occupied by Mr. Blocker, and has commenced a School in the English language on Tuesday, the 12th instant. He intends to teach Reading, Writing and Arithmetic.

*J. J. Embich.

He hopes by strict attention to his business to merit and receive a share of the public patronage.

SAM. H. UHLER.

Lebanon, June 15, 1823.

The seventh day of July, 1826, was a great day for Lebanon. The town was celebrating the fiftieth anniversary of the Declaration of Independence. The day was ushered in with the pealing of the Church bells early in the morning. The military including the surviving soldiers of the Revolutionary war who lived in this district assembled in Market Square at ten o'clock in the morning. There was a grand procession which was headed by two marshalls; then came the Lebanon Cavalry, The Independent Guards, and the Lebanon Blues. Two more marshalls followed and then the citizens fell in line. After two more marshalls and the music the Town and County Officials took up their position. Behind them followed a number of young girls dressed in white. The last division headed by two marshalls, was composed of the clergy of the place and the speakers and readers of the day. The Lebanon paper reports that the Rev. Mr. Ernst made a patriotic and very appropriate address in the German language. The Honorable Curr read the Declaration of Independence. Colonel Nathaniel Hall delivered a beautiful and spirited English address. During all these exercises deep silence reigned. After they were over, the military were invited to the homes of the citizens, and it is

expressly intimated that they behaved themselves with great decency and departed to their homes in order and peace.

In February, 1827, Lebanon experienced one of the most sensational and tragic days in all its history. The occasion was the execution of James Quinn, the first murderer ever hanged in the town. *Der Beobachter* of February 16th gives the following account of it in the German language. "James Quinn was executed last Friday near this town. Perhaps 8000 people were gathered about the spot as spectators. Four Companies of Cavalry and seven Companies of Infantry all under the command of Colonel Doebler, accompanied the Sheriff from the prison to the place of execution. The prisoner was dressed in white, and was supported by the Priests of the Romish Church, and also by Rev. Ernst and Strein, Lutheran Ministers. The prisoner seemed pale, quiet and penitent." The paper then goes on to describe the thrill of horror that passed through the multitude when the rope broke at the first attempt and the second hanging of the prisoner.

Another great event in 1827 was the completion of the Union Canal which had been building during this period especially since 1821. When on that spring day the first boat, over fifty feet long, named "Alpha, of Tulpehocken," glided through the water and by North Lebanon on its way westward, the wonder and delight of the populace knew no bounds. Many wiseacres had prophesied that it

would be impossible to keep the upper levels of the canal on limestone beds full of water.

A writer who saw the boat approaching and passing through the tunnel which was used then for the first time became very enthusiastic. Who would have thought, he said, that a canal would flow and boats would glide through the fields which I myself had plowed many a time, and that in place of the sprouting corn which I had planted on the spot, ripples of water should rise on the bosom of a stream. The description of the event in the daily paper tells us that it was proposed to erect a pumping station and a feeder at the eastern end of Lebanon.

At this time Peter Shindel was Burgess from 1823 to 1826. Frederick Stoever was Burgess until 1827, and Christian Snavely until 1831. Joseph Gleim was Postmaster. In the year 1828 the Rev. Mr. Heister the pastor of the Reformed Church died. He had served in this connection since the year 1800, and his funeral on the 11th of February, was attended by a large number of people. In the spring of 1830 we were greeted with the announcement that the management of the Lebanon Academy had secured the services of The Rev. Mr. Ernst as principal of the Academy, and that the languages especially would be taught with great accuracy.

CHAPTER XXIX.

GOVERNOR JOHN ANDREW SHULZE AND OTHER LEBANON HISTORY.

CHRISTOPHER UHLER the old master-builder of Salem Church had died in the year 1804. He appears to have been one of the part owners and the active head of the Lebanon Land Company organized by Stoever. At his death the various heirs of the original proprietors desired a partition to be made, and this was done. A deed poll confirming the partition of the ground rents of the Borough of Lebanon was made returnable to the Dauphin County Court in December, 1804.

From the second to the fourth decades of this century Lutherans were prominent in political and Legislative offices. In 1814 Peter Shindel went to the House of Representatives twice. In 1817 John Uhler went to the House of Representatives and again in 1819 and in 1820. In 1819 Adam Ritscher was sent to the House of Representatives and again in 1822. In the thirtys John Krauss and George Weidman were sent there by our County. But of all the prominent Lutherans in Lebanon there was none who attained the distinction which was enjoyed by John Andrew Shulze. Johann Andreas Melchoir Shulze was born in the Lutheran parson-

age at Christ Church, Tulpehocken, on July 19th, 1775. Rev. Drs. Muhlenberg and Kunze stood for him at his baptism. He studied for the ministry with his uncle, Dr. Kunze, in New York, and was ordained in 1800.

From 1796 on he was a licensed member of our Synod, and became an esteemed pastor of congregations in Berks county for six years. In 1802 rheumatic affection disabled him and obliged him to relinquish the ministry. In 1806 he was elected a member of the Legislature. In 1813 Governor Snyder appointed him Surveyor General of the State, and then gave him the positions of Register, Recorder, Prothonotary, Clerk of the Orphans' Court and Clerk in the Sessions Court of Lebanon County. In October, 1821, he was chosen to represent Lebanon County in the House of Representatives. In 1822 he became a State Senator, and 1823 he was elected Governor by a majority of over 25,000. In 1826 he was re-elected by the greatest majority ever cast for a Governor in the State of Pennsylvania. He received 72,000 votes while his antagonist got about 1,000. In his Gubernatorial office he distinguished himself for large views, great prudence, good judgment, and the appointment of honest officials. He resided on Ninth street in the building now occupied by Dr. Joseph Lemberger. He attended service in the Salem church and the Communion Record still bears his name together with that of his wife to show that on May 13th, 1823, on Whitsunday shortly after his

election as Governor, he received the communion here. Four days later, on May 17th, his son, Augustus, was confirmed in the Salem church.

The year 1820 in Lebanon signalizes a number of events. The *Lebanon Courier* was established. The First United Brethren church was built. It stood on the road branching off diagonally at Seventh and Lehman and leading to Pinegrove. Towards the end of the decade there was a Methodist class of four persons in Lebanon, of which George Gleim and wife were two. There was no Methodist organization until 1833. In 1830 the first Evangelical church in the town was built on the present location on Chestnut street. In the same year the Lebanon Fire Company was organized with John Shindel as President. Rev. Ernst took charge of the Lebanon Academy at this time, and remained at its head until the year 1834. Another principal was elected but he did not seem to succeed very well, and Rev. Ernst was again placed in charge, and occupied the position until 1839.

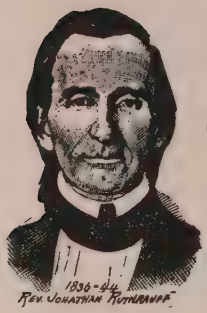
Rev. Ernst was an extraordinarily capable man and when he was examined by the Synod in 1812, the unusual testimony was given, "The sermon of Ernst is very excellent; he has fine attainments." He applied to the Synod in the year 1808 for the office of Catechist. In 1811 he was licensed to preach, and was ordained in 1816.

Among those that Rev. Ernst buried were Jacob Karch, age 76, and John Embich, aged 65, in 1818; Philip Fisher, aged 49; John Martin Yensel, aged

74; David Krause, Esq., aged 63, and John George Gebhart, aged 76; in 1821 he buried the young organist and school teacher of the congregation who had come over from Germany and married Rebecca George. His name was Christopher Rettig; in 1825 he buried Samuel Meily, aged 64, and Elizabeth Ernst, probably his mother, aged 73. In 1829 he buried a trustee, Anastasius Glasbrenner at the age of 77; in 1830, John Weidman, at the age of 74, and Bernard Embich, of whom he remarks, "War lang ein Gemeinsglied allbier." In 1831 George Gloninger, aged 77; John George Reinoehl, who was born in 1752 and had fifteen children. Of him Rev. Ernst says, "War lang ein brauchbares Glied der Gemeinde. Starb als trustee, derselben;" and John Conrad Reinoehl, aged 76. In 1833 he buried David Krause; in 1834 he buried John Philip Greenawalt, aged 73; he states that he was an old inhabitant of the town. He was buried on the Reformed cemetery. In 1836 Pastor Ernst buried John George Vogt, who was born in 1758. He says of Father Vogt, "War ein redlicher Man, lang ein Gemeinsgleid und starb as Trustee." The last entry of funerals by Rev. Ernst is on May 28th, 1838.

CHAPTER XXX.

THE REVEREND JONATHAN RUTHRAUFF.



REV. Jonathan Ruthrauff assumed charge of Salem church in December, 1837. He was thirty-six years of age at the time. The resignation of the Rev. Mr. Ernst, which made the pastorate vacant, is to be attributed to the poor condition of his health. Rev. Ruthrauff had been ordained in 1827, had preached for several months as a missionary in Central Pennsylvania, and subsequently acted as a supply for the new St. Matthew's congregation in Philadelphia. He was invited to become the pastor of the latter congregation but declined, and took charge of churches first at Lewistown, and in 1829 at Hanover. The great event of his ministry in Lebanon was the introduction of what was then called "New Measures" in the services of the Salem church. "It was at Lebanon that Mr. Ruthrauff first introduced the use of the *Anxious Seat.* He was induced to give it his sanction under the following circumstance. During the exercises of a protracted meeting which was in progress, on a certain evening when the services were held in his Lecture Room, a woman, uninvited, in the presence

of the congregation, came forward in deep distress, and knelt down before him at the front seat. This produced in the audience an unusal degree of feeling. Without any previous intention on his part, but influenced by a strong sense of duty, the pastor tendered an invitation to all others who desired personal instructions, or an interest in the supplications of the Church, to come forward."*

A large part of the congregation were very strongly opposed to this method of conducting services, and as both parties were very determined, a grave struggle ensued. On the one part it was maintained by the pastor that the congregation was not in a proper spiritual condition, and he referred to the difference between the conduct of the members in ordinary life and that prescribed by the constitution of the Church. He also maintained that the English language ought to be introduced to a much greater extent in the services of the church, and that the Sunday-school should be made a much more prominent feature of worship.

Dr. H. H. Roedel,** a son-in-law of Rev. Ruthrauff, in the *History of the East Pennsylvania Synod,* page 166, makes the statement that horse-racing, gambling, and drinking to excess were practices not infrequently indulged in by members of the Lebanon community, who claimed positions in the

*Written by a friend of Rev. Ruthrauff in the Evangelical Review for January, 1858.

**To whom I am indebted for a number of facts in this connection, and in connection with the life of Dr. Lochman, and who has kindly placed pictures of these two men at my disposal.

church as officers, and that when Rev. Ruthrauff refused to install such officers, the strife began. On the other hand it is said that the methods adopted by the pastor were altogether antagonistic to the Church Constitution and to the teaching of the Unaltered Augsburg Confession, to which the Church was committed, and that in calling on members in the congregation and the Sunday-school to offer prayer extempore and in introducing the ideas of conversion prevalent in the Methodist Church, the pastor was not faithful to the Constitution which he signed. The pastor, whom his father-in-law, Dr. Lochman, already had forseen as a very determined antagonist of those with whom he could not agree, was opposed by elderly men equally determined. Among these latter were old George Reinoehl, Michael Braun, Adam Ritscher, Levi Uhler, David Vogt, Israel Embich, Daniel and Andrew Embich and Henry Hoffman. For a time there were two Church Councils and two janitors. Troubles of a similar nature were arising at this time in the Hill Church, of which Rev. Ruthrauff was pastor also, and the excitement was very great. Finally the doors of Salem Church were locked on the pastor, and barricaded, and he was unable to hold service. On the 17th of February, 1844, an election was held to ascertain whether Rev. Jonathan Ruthrauff shall be the pastor of this congregation in the future or not, and it was decided by a vote of 122 to 1 that he should not so remain. Meantime the party in favor of the pastor com-

posed of a large number of the young and active material of the church, had withdrawn, and on the 14th of March, 1844, had secured incorporation of "The Evangelical Lutheran Congregation of the Borough of Lebanon and its vicinity," by an Act of Legislature. This was the beginning of the Zion church. The lot on Ninth street was bought and the original edifice was erected there at a cost of over twelve thousand dollars.*

Rev. Ruthrauff was residing in the parsonage, and was compelled to vacate the same by law. Prior to the disturbance Rev. Ruthrauff had been a

*Among the persons prominent in the new movement were Jacob B. Weidman, George W. Klein, John Weidman, Edward A. Uhler, Anthony S. Ely, Henry Derr, Andrew Reinoehl, Levi Uhler, William Ritscher, George Waltz, Henry Zimmerman, John Siegrist, John G. Snavely, Abraham Shenk, Jacob Swartz, Jonas Mohr, John Lowry, David Fox, John Reinoehl, Abraham Hostetter, Michael Lauser, Joseph Zimmerman, Junior, Andrew Fasnacht, Charles Fox, Levi Schools, Henry S. Zimmerman, Henry Rohland, William Derr, Leonard Zimmerman, George Derr, John Fox, Senior, Orth Light, George Smith, Junior, Cyrus Zimmerman, Henry Karmany, Cyrus Doebler, John Ditz, John Artz, William Smith, Henry Lowry, George Brooks, Henry Emrick, Charles Brotherline, John Stains, Edward L. Shulze, George Shott, G. S., Frederick Embich, Frederick Beckley, Joseph Dailey, Jonathan Walter, Cornwall, Joseph Weaver, William Coleman, John P. Sanderson, Christian Henry, Jonathan Ruthrauff, Christian Snavely, John Uhler, Cyrus K. Snavely, Levi Kline, John Fees, Jacob Roedel, Henry Hixenheiser, John Heim, Joseph Zimmerman, Israel Karch, Henry Rise, Peter Zimmerman, Emanuel Bentz, Jacob Mohr, George Fauber, Jacob Garde, Peter Shott, Peter Fauber, Henry Fauber, Henry B. Oves, Lantz Hitz, Benjamin Moore, John H. Fox, Charles Reinoehl, Peter Strickler, Augustus Reinoehl, John George, Jacob Stoever, Henry Hauser, Joseph Stoever, Conrad Keim, John McCloud, Michael Wagner, Michael Hoffman, David Karmany, Adam Rise, Junior, William Reinoehl, Michael Zimmerman, Samuel Lutz, John Phraner, Jacob Miller, Simon U. George, George Frysinger, John H. Elliotdein, John Shott, Gottleib Kreider, Joseph H. Uhler, and George Snaveley, Conrad R. Shindle, Peter Hess.

very active and faithful pastor, and his sermons were always distinguished by great spiritual fervor. Between 1837 and 1840 he had confirmed Catherine Alleman, Lucetta Kraus, William Fauber, John and William Focht, Andrew Reinoehl, and Jeremiah Strayer, together with many others. In 1841 151 persons communed, and in the fall of 1840 and 1841 he had an English communion for the first time, in which about 100 persons participated but their names are not given in the Church Record.

As we look at these thrilling times after a lapse over a half a century, we feel how difficult it is to say just the right thing in regard to them in a few words penned on the spur of the moment. Old Salem may be glad that she has preserved her doctrinal integrity inviolate, and may learn how necessary it is to have due regard to the language and other interests of the rising generation. Zion has been obliged to learn that the older a congregation grows the more difficult does it become to remove every taint of wickedness and worldliness from the offices of the church and to exclude all the worldly-minded from church membership. Pastor Ruthrauff was in ill health for some years and after he had suffered greatly, and had been disabled from the active duties of the ministry, he died on the 23d of July, 1850. There were 18 ministers present at his funeral.

CHAPTER XXXI.

THE SECOND PASTORATE OF DR. ERNST.—THE ORGANIZATION OF THE SUNDAY-SCHOOL.

Interior of Old Salem up to 1848.

THE people of Old Salem, in their trouble, requested Father Ernst to reassume charge of the congregation. He did this in 1844. One of the first steps taken was on June 4th at a meeting of the Council to appoint a committee "to establish a Sunday-school in our congregation." The members of this committee were George Shott, Matthew Gilbert, John Marquat, Emanuel Meily, Jacob Lanz, George Reinoehl, Sr., Michael Beckley and Adam Ritscher. A Lutheran Sunday-school had been held in Beneficial Hall on Tenth street in the morning and a Reformed Sunday-school in the afternoon. Many scholars attended both schools. The new Sunday-school was organized in 1845, Levi Uhler becoming the first superintendent. Mr. Uhler was also the organist and leader of singing in the congregation and took an active part in all its affairs. The infant school was organized in 1849 by the wife of Dr. Ernst. Miss Catherine Ely (now Mrs. Toblias Reinoehl) was the assistant superintendent. When

Mrs. Ernst left Lebanon in the Fall of 1849, Mrs. Reinoehl became the Superintendent of the Infant Department.

In 1847 the old Constitution of the church was again amended and was reprinted in 1849. The reprints of this Constitution, which are very accessible, contain a full list of the male members of the congregation in 1848 and 1849. Their number runs up to 199. In 1848 and 1848 an extensive remodeling of the church took place. The exterior of the building was enlarged on the west, two stories were put into the structure. The vestibule was placed on the western side, although it was originally intended to place the latter on the Eighth street side. Below, the building was divided into a Lecture room and a Sunday-school room, and an Infant-school room was then also partitioned off. The Building Committee consisted of Michael Beckley, Jacob Reinoehl, David Hoffman, and Israel Embich. The contractors were Franklin Walter and Jonathan Barto. The price paid for the renovation was $2350. There are two elaborate sets of specifications still in existence. The picture at the head of this chapter will give the reader a fair idea of the interior of the church before the remodeling took place. There was a gallery on three sides. The organ was in the west gallery. The entrances were on Willow street. The pulpit was on the broad north side of the church, on a high post with a sounding board above. The altar was the old style square, surrounded by the small, high, square railing.

Lebanon was growing in churches at this time. Between 1846 and 1848, the old stone United Brethren Church on North Ninth street, and the Moravian Church on Tenth street were erected, and the Roman Catholic Church was enlarged. The Perseverance Fire Company was organized in 1849.

On the 6th of June, 1849, the 102d meeting of the Synod was held in Lebanon, and Rev. Dr. Ernst was elected President of the body. On the Fourth of July of that year, the Sunday-school held a celebration in Light's woods, near the Lebanon furnaces, and here Jacob Shindel read the Declaration of Independence and Dr. Ernst made a short address. On the first day of September the community was startled to hear that the old pastor was dead. His funeral was one of the largest ever held in Lebanon, and went in procession around Cumberland and Ninth streets to the church. Dr. Ernst was a graduate of Princeton and had been married twice. It was the second Mrs. Ernst that our older people knew so well.

CHAPTER XXXII.

THE ARRIVAL OF REV. G. F. KROTEL.

WHEN Synod met in Lebanon in June of 1849, everybody was captivated by the address of a young preacher from Philadelphia, named G. F. Krotel. It was very natural, therefore, that he should be thought of at once on the death of Father Ernst. The following description of his call and entrance upon the pastorate and of his "Principal Man," old George Reinoehl, written by Dr. Krotel himself for print many years ago is so full of grace and life that it cannot be improved on as a description of the state of affairs in Lebanon then:

"I distinctly remember my impression of him. A venerable friend in the ministry received a letter, inquiring after me, in regard to a vacancy in the congregation of which Father *George* was the principal man. I was young then, and read that letter over and over again; it was a very simple, earnest letter, signed by Father George. It made a most pleasing impression upon my friend and myself, and I already pictured the outward appearance of the writer to myself. The letter was evidently written by a man of education, and good common sense. I agreed to visit the charge. It was my first important journey, one that might exert a

lasting influence upon my future life. I had often heard of the town to which I was going, and it seemed the very pinnacle of honor to be invited thither. After a weary ride I arrived, and soon found myself hospitably at home in comfortable quarters, not, however, in the house of Father George.... The morning came and in an hour more the bell would summon me to church. The rain, too, poured down in torrents, and I did not expect many hearers. Father George was expected to come before church to escort me thither. I had expected to see a man whose dress and outward demeanor were, what men are pleased to call 'those of a gentleman;' for you know that by bad education we are easily led to look for gentle hearts and manners under a genteel outside, although the two are not inseparable. My principal man was aged some seventy years; he wore an old suit that had not the fashionable color, not the fashionable cut, but had evidently been made when I was a baby. His hat was broader at top than near the rim, he wore thick, heavy boots. He had an old cotton umbrella under his arm, which I did not consider needful at all, for his hat and coat would not have been injured by the most violent rain, nor permitted any to reach his skin. He wore a very large pair of colored spectacles, which at first concealed his eyes. He greeted me with an old-fashioned bow, and a vice-like grasp of the hand, and entered at once into conversation. As I looked

more closely upon his face, I considered it one of the most benevolent that I had ever seen. His eyes sparkled with the light of intelligence and good nature, and before I went to church, I felt as if I had known him for years. I preached to a very full house: the Lord blessed me with strength, and the people invited me with one voice to become their pastor: no one was more urgent than my old friend. Suffice it to say, I went home, reflected, consented, and with my wife,—my whole family then,—removed to my sphere of action. And now I had abundant opportunity to become acquainted with my principal man. He was, and had been sole leader of the large congregation; he had been an officer of the church for forty years, with very brief intervals; he had been tried in times of very serious difficulty, and was not found wanting. Although a man of no education, and no fluency of speech, he, by his prudence, his natural sagacity, honesty, and true Lutheran firmness, had guided the vessel through the storm with a strong hand, and had gained the confidence of his brethren more than ever. And so it was now. I saw him very frequently, almost daily, during my first weeks and months. He was not rich, but had enough to support him and his wife, who was as worthy as himself. He would frequently speak his mind on my sermons, and gave me excellent paternal advice and encouragement. Whatever was to be done, Father George was called upon; any repairs about the parsonage, he was the man: in the meetings of the

Council, he was the leader, not with set speeches, for he could not make one, but by his honest, sterling, good sense, which he brought forth with many gesticulations. He never forced his measures, but always listened to the opinions of his brethren, and was the first to acknowledge his errors. I never knew him to quarrel with any man; he received everything with the placidity of a patriarch. When any dissatisfaction was perceptible among men or women in the congregation, he would go in his old-fashioned way, and have a patriarchal talk with them, and never without success. Although belonging to the past generation, and not imbued with the progressive spirit of the age, he was always ready to encourge every good undertaking, however new, and was in this respect the youngest old man I ever saw. He was a staunch Lutheran of the old school, and had reason for the faith that was in him. He read his Bible faithfully, and the works of our old divines, especially Luther, whose rich and hearty saying fell from his lips with peculiar action."

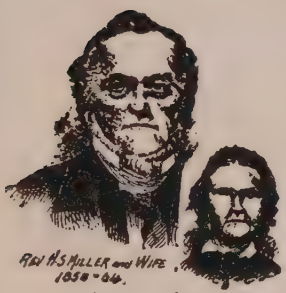
When the new pastor arrived crowds flocked to hear him preach. Both his sermons and his magnificent voice have not been forgotten to this day. He confirmed an extraordinarily large class of catechumens, among whom were John and Samuel Fies, George Gassert, Solomon Smith, Michael Roland, John Stanley, William Biecher, Henry Embich, Tobias Reinoehl, Jacob Shindel, and many others.* In 1853, Dr. Krotel resigned here

to become pastor of Trinity church, Lancaster. The regret was universal. One who came home from service on the morning when he preached his farewell sermon reported: "The pastor is weeping, and the whole congregation."

*In Father Ernst's day and the time preceding, the girl catechumens always wore white dresses and white caps, and assembled in Mrs. Hess' house, across Willow street, to proceed in procession to the church. Up to Dr. Krotel's time the caps were still worn, but at that time their use was discontinued.

CHAPTER XXXIII.

PASTORS HOFFMAN AND HENRY F. MILLER.



THE successor of Dr. Krotel at Lebanon was Rev. John S. Hoffman, who delivered his introductory sermon on August 31, 1853. He was a tall man, verging toward middle age, retiring and studious in his habits. The chief external event during his pastorate was the purchase of our large, deep-toned bell.

B. W. Schmauk, who had become pastor of Zion Church, Lancaster, was invited to preach a trial sermon "in both languages," but declined, and on October 28th, 1854, Rev. Henry S. Miller, of Norristown, was unanimously elected pastor of the congregation.

Both Rev. Miller and his wife were of a very decided type of character. Mrs. Miller especially was exceedingly active in all public work. Many of our members went to her school. When Rev. Miller and wife arrived, Peter Ege was the Superintendent of the Sunday-school, and A. H. Embich the assistant, while Miss Margaret Ralston (now Mrs. Schools) was Superintendent of the Infant Department. In 1855, Mrs. Miller became Superintendent of the Infant Department.

In 1855 Salem church purchased the release from ground rent on church and parsonage from Adam

Grittinger. In this same year, we believe, the Rev. A. Abel came to town and made the first beginnings of an Episcopal church here, and the following year the Roman Catholic church purchased its burial plot on East Chestnut St. In 1858 the Moravian church was destroyed by a disastrous fire. In 1859 the Salem congregation finally acted in its pressing need of a cemetery and bought the property on East Chestnut St. and laid it out in lots. The cornerstone of the St. John's Reformed church was laid, and the building dedicated in 1860, Rev. Henry Harbaugh, the gifted Pennsylvania-German poet, becoming first pastor.

The clouds of the great civil war now hung over the horizon and on the 18th of April, 1861, Fort Sumter was fired on. A war meeting was held in the court house six days thereafter. Throughout the long struggle Lebanon was conspicuously loyal to the Union. Many of the men of Old Salem, including her Sunday-school Superintendent, and her organist and leader of choir,* were away in the army.

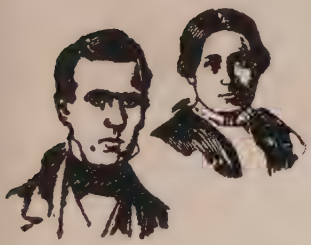
In 1858 Jacob Shindel had been Superintendent of the Sunday-school. In '59 he was succeeded by Charles Meily, and in '61 by A. H. Embich. In '62 John Reinoehl became Superintendent of the School, and has remained so ever since. In the early part of 1864 Father Miller resigned and removed to Phoenixville.*

*John Stanley, who was leader of the 93d Regiment—now the Perseverance—Band.

*During the last few years of his life he became helpless and finally was totally blind.

CHAPTER XXXIV.

THE FIRST PASTORATE OF REV. B. W. SCHMAUK.



IT was a bright day in the last week of June when a tall, slim, rather youthful man, with quick step and buoyant look in his clear, thoughtful eye arrived in Lebanon.

Mr. Schmauk, who was born in Philadelphia, and had been educated in his uncle's school there, and was a graduate of the Philadelphia High School, and who had studied theology under the Rev. Dr. W. J. Mann, had been in the ministry for just eleven years. He was installed on the first of July, 1864. Among the leading members of the congregation at this time were old Samuel Reinoehl, George Hoffman, Henry Siegrist, Michael Brown, H. T. Hoffman, and D. T. Werner. Mr. Henry Embich, now the sexton, was then the organist of the congregation.* A young man by the name of C.

*He is deeply interested in the Church's history, and from his model of the building as it stood prior to 1848, our cut of the same has been drawn.

Pulpit and Chancel of Salem Church.

R. Lantz, who had just returned from the war, settled in Lebanon and began teaching school. Before long he entered the Sunday school of Salem and taught a class there. Becoming a member of the choir he remained in it for nearly a quarter of a century and was its leader for nearly fifteen years. He was also secretary of the Church council for about twenty-five years. Shortly after Mr. Schmauk arrived, the Church was entirely remodeled. The galleries were lowered, the whole arrangement of pulpit and altar was changed, and the arch in the rear of the pulpit with the picture of the Resurrection in the back ground was added. In 1866 old widow Yensel, whose husband had been the sexton of the Church, was found dead one morning in her kitchen. Her husband in 1850 had willed that the congregation should come into possession of about an acre of ground on the east side of Eighth Street, from where the house of Charles H. Killinger now is down to the creek. Unfortunately the property was sold several years afterward by the Congregation for a comparatively small sum of money. At this time Rev. Schmauk made a vigorous effort to resuscitate the parochial school of the Congregation, and secured an organist and teacher, a native German by the name of Hugo Lenare. Miss Kate

Zweitzig was the Superintendent of the Infant School and remained so during the whole pastorate. Miss Theresa F. Schmauk was Asst. Superintend't. In 1867 the congregation was regularly incorporated, A. Stanley Ulrich, Esq., being the attorney. The Congregation celebrated the 150th Jubilee of the Reformation, and the pastor and members raised quite a large sum as a Jubilee Offering for the Seminary and College. A few years later George H. Reinoehl gave $1,000 to found a scholarship in Muhlenberg College, and A. Stanley Ulrich, Esq., for many years a trustee of the institution, gave a similar sum. Other smaller sums were also given for the same purpose. Both Adolphus and George Reinoehl now were taking that active part, the one as the advocate of progress and the other as the financier of the congregation which they continued to assume up to the time of their death. This year the congregation decided to build a new and more modern parsonage. It sold 28 feet on the north side of the parsonage lot to John Weimer for $2,500.00 and awarded a contract to Esaias Gingrich and others for the erection of a new three story double brick building to be finished October 1st, 1869. The cost of the parsonage was about $6,000.00. Two years earlier, in 1867 several churches were built in close proximity to the Salem structure and much fear was expressed at the time lest the sound of the voices in singing and

preaching in one or other of the churches might interfere with each other.

On Christmas afternoon, 1866, Rev. Schmauk began preaching to the scattered General Council Lutherans in Annville. A new congregation was organized there by him on February 29th, 1869, and a brick church edifice was erected and dedicated that same year. Rev. Schmauk's pastoral care at this time extended over a number of Congregations. He preached at Myerstown, Jonestown, Palmyra, Cornwall, and Annville. Already in the Fall of 1864 he began to preach, as father Miller had occasionally done, in the School-house between the Hills behind the Cornwall anthracite furnace, and from that time on held services there every four weeks in the afternoon as regularly as possible. He began to suffer from throat trouble, and in 1876 resigned the Salem Congregation and took charge of the new St. Michael's Church at Allentown.

CHAPTER XXXV.

THE PASTORATE OF REV. G. H. TRABERT, D.D.

ON the 25th of January, 1877, the Rev. George H. Trabert from Elizabethtown took charge of the Salem Congregation. He was very active as pastor, aggressive in securing new material for the Congregation, and interested in the out-of-door avocations of the town and country people. He at once organized a Young People's Society, and took steps to develope and enlarge the Sunday School. A Senior department was added to the Sunday school, and Mrs. Trabert became the Superintendent of the Infant Department. A very sad event of their pastorate was the loss of four children who were buried in one week at a time when diphtheria was prevalent in the community. While they resided at the parsonage the new brown stone Roman Catholic Church was consecrated, and in 1879 and 1880 St. Luke's Episcopal Church was erected, largely through the instrumentality of Mr. Robert H. Coleman, who had assumed charge of his own affairs shortly before this time and was expecting to develop Lebanon into a large industrial community. Rev. Trabert was

called to care for the English Lutheran Church in Minneapolis and resigned the Salem charge on the first of March, 1883.

Rev. W. G. Laitzle, a retired pastor who was residing in Lebanon at the time took charge of the Congregation in the interim, holding services and performing the necessary ministerial acts. He continued to be a member of the congregation until his death in July, 1894. Rev. B. F. Apple, of Stone Church, was elected as the successor of Rev. Trabert, but declined the call.

CHAPTER XXXVI.

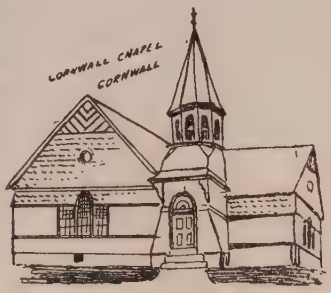
THE PASTORATE OF REVS. B. W. AND T. E. SCHMAUK.

ON the first Sunday in July, 1883, Revs. B. W. and T. E. Schmauk preached their introductory sermons in Salem. Immediately thereafter the Church was closed and remodeled. It stood windowless and doorless for weeks. The cedar shingles on the steeple were found to be in good condition and hard as a rock. They had been imported from Europe and presented to the Church one hundred years ago and had been in the weather for that time. The roof was covered with tin. The windows and doors were enlarged and the lower floor was sunk two feet. The high sandstone steps and railings on the exterior were removed. The inner walls were replastered and the ceilings frescoed. The old box pews were made less clumsy. The floor was covered with five hundred yards of Brussels carpet presented by the Mite Society. Stained glass windows were introduced and a new building 30x36 feet was erected for the use of the infant school. The building committee comprised the following members: George Gassert, George H. Reinoehl, C. W. Carmany, H. T. Hoffman, and Solomon Stine, together with the trustees David Steckbeck, Henry Louser and David

Werner. C. W. Carmany was especially active in this service. Not so long thereafter a large new organ with three manuals, twenty-two stops and over nineteen hundred pipes was placed in the main body of the Church at a cost of between three and four thousand dollars. At the annual meeting in 1883 a committee consisting of the pastors, and Messrs. Adolphus Reinoehl, Baltzer Kuntzelman, William A. Huber, William Byerly, C. R. Lantz, and Rev. W. G. Laitzle was appointed to revise the charter and constitution of the Congregation. The Committee met weekly for many months and expended much energy and discussion upon their laborious task. The new constitution was adopted on May 14th, 1885.

On December 1st, 1884, the pastors presented a proposition to establish three mission schools in the city of Lebanon, one in West Lebanon where Messrs. Reinoehl & Meily had presented a lot to the Congregation for Chapel purposes, one in east Lebanon, in the vicinity of Fourth and Chestnut Streets and one in North Lebanon in the vicinity of Lehman Street. The Council authorized the establishment of these Missions provided that no indebtedness would thereby be incurred by the Congregation, and appointed a committee on the matter. No available room could be rented at the time in West Lebanon or in East Lebanon, but in North

Lebanon a small room was rented and the Trinity Mission was begun in January, 1885. Miss Tillie McCaully, Miss Celia Bohr, and Mr. Charles Heilman constituted the original directing force and on the 18th of January the first session was held with an attendance of fifty-four children. Subsequently J. E. Reinoehl, Esq., became Superintendent of the Main Department and Miss Emma Schmauk Superintendent of the Infant Department. Meantime the Salem Sunday-school increased to over eight hundred pupils and one hundred and forty new members were added to the congregation during this year.



Shortly after 1883 the pastors held services at Fontana and Bismarck and finally began regular service at Rex's school-house with a view to establishing a congregation in Cornwall. On December 3d, 1883, the church council appointed Messrs. Samuel Fies, Jacob Bastian and John Kunze a committee on Cornwall chapel. Twelve hundred dollars were collected for the purpose of erecting a building and in 1884 the new Cornwall chapel was dedicated. Under the superintendency of Mr. H. B. Gerhart and Mrs. S. E. Fox the Sunday-school was in a very flourishing condition, and the congregation would have been placed on a solid foundation if the failure of Mr. Robert H. Coleman and the depression of the iron industry

had not caused the removal of many of the most substantial members from the vicinity of Cornwall. Mr. Howard Keiser deserves great credit for conducting the Cornwall Mission school successfully under these depressing conditions. The dimensions of the Cornwall church are 49x52 feet. The foundation is of brown stone and the remainder of the structure is of brick and fancy woodwork.

About this time the congregation built a small frame mission in Martin, Florida.

In May, 1889, the Ministerium of Pennsylvania met in Lebanon, the event being the one hundredth anniversary of the first meeting of the venerable body in this congregation. Rev. G. F. Krotel, D.D.,LL.D., one of the former pastors of Salem, was president of the body. Mr. John A. Uhler presented the Synod with a mallet made from wood taken from a log of the original Salem building.

On July 7th, 1889, a mission was organized in the lower floor of the building No. 212 Chestnut street. On Sunday, July 14th, the school was opened with an attendance of over ninety. Mr. H. U. Bean became the Superintendent and Mrs. Fox Superintendent of the infant department with Mrs. Coble as assistant. Mr. Elias Snavely was the Secretary and Mr. Cyrus Snavely the Treasurer. The Salem congregation set apart a lot now fronting one hundred

feet on Chestnut street and extending a half block along Second street for the mission. A chapel was erected and on Sunday, November 2d, was consecrated with appropriate ceremonies. The total cost of the building was $2,456.35. The St. James' Mission is one of the most active and prosperous of all the Salem organizations. The present Superintendent is Mr. J. E. L. Schmidt. The St. James' Mission Workers have repeatedly raised funds to beautify the Mission..

On June 10th, 1890, the congregation at the solicitation of the pastors, decided "to secure an additional pastor for mission work—to have charge of the mission work at Lehman Street Mission and also the Cornwall charge." Rev. B. W. Schmauk, a few weeks later selected Rev. Frank M. Seip for this purpose and he was called to be the pastors' assistant. On February 10th, 1891, on motion of Judge A. Reinoehl, it was agreed "that Rev. Mr. Seip be authorized to organize a congregation which shall elect its own officers under the direction and after consultation with the pastors of Old Salem." Shortly thereafter Trinity became an independent congregation. It has since remodeled its building and bought an additional lot and parsonage, and put up a Sunday-school chapel.

In 1890 the Annville congregation erected a beautiful and commodious brick church building, to take the place of the smaller one built years before. It was consecrated on April 27th, 1890. The size of the building is 40x60 feet, and last year a Sunday-

school wing 30x40 feet was added and consecrated during the Fall. The property is paid for.

On April 26, 1891, the Grace Lutheran Mission at Sunnyside was organized with a band of faithful workers. Mr. George M. Stanley is the Superintendent of the Mission, and Mr. Henry Heilman, of Sunnyside, the organist. It is a curious thing that the latest mission of Salem is the one that has begun operations almost within a stone's throw of the old Stoever home.

For many years there have been members of Salem who have felt that the old congregation should take a long stride forward by erecting a church as worthy of our effort in our day, as the present fine building was worthy of the best effort of the fathers in their day. But the difficulties connected with the question were almost insuperable, because of the complications introduced by the questions of language and location. An effort was made to gain subscriptions for a new English church some years ago, and after severe and prolonged labor it was abandoned as an almost hopeless task, if peace and good feeling were to survive. But Rev. B. W. Schmauk made up his mind last Fall that it was imperative for Old Salem to go forward today if she is not to go backward tomorrow. He expressed himself repeatedly to this effect and after much consultation and discussion it was finally decided that a

new chapel was within the range of possibility and would provide for the ordinary wants of the school and the extraordinary wants of the church, at least for some years to come. With this in view Rev. Schmauk last Winter preached a sermon of wonderful strength and eloquence on the text "Forward, O Israel." It was his last word to his beloved people. But on Palm Sunday morning, before service, the day on which for fifteen years, the father and son together had preceded the body of catechumens in moving up the aisle of the church in joyous procession, the latter learned that there was no hope for his father. He died, seemingly still so strong, that night, April 4th, and was buried on Good Friday, the day which he had set for his reappearance in the pulpit. Neither congregation nor community could have manifested a deeper sympathy than was shown on this occasion. Subsequently the Council and congregation, by unanimous vote, determined to carry out the plan begun.

"Salem Memorial Chapel."

The proposed Salem Memorial Chapel is in the shape of a cross 120 by 80 feet, and is expected to seat 1500 people. It will be fitted for the graded course of school instruction that is being introduced into the schools of the Ministerium. It was expected to lay the corner-stone of the building during this centennial celebration of Salem, but the repeated illness of the pastor has made this impossible. A few weeks ago, Rev. E. P.

H. Pfatteicher, of Easton, recently ordained by Synod, was elected as assistant to the pastor and will be installed on July 1. Day after tomorrow Salem will celebrate her Centennial Jubilee with three services, and it is expected that Dr. Schantz will preach at 9 a. m., the pastor at 10.30, and Rev. Dr. G. F. Krotel at 7.30 p. m. The Sunday-schools will celebrate their anniversary on Monday evening; Hon. C. R. Lantz's class Tuesday evening, and various Societies on Wednesday evening.

The officers of the congregation in this year 1898 are President, Rev. Theodore E. Schmauk, Elders, Hon. C. R. Lantz, Dr. W. S. Huber, Dawson Coleman and Harry A. Reinoehl; Trustees, Cyrus Zweitzig, Moses Bittner, Cyrus Miller and Adam Fernsler; Secretary, Geo. W. Hayes, Esq., Financial Secretary, John A. Uhler; Treasurer, John Reinoehl; Organists, Miss Vara Uhler and Mrs. Annie Mahaney; Leaders of Choir, A. B. Carmany and Geo. B. Scheetz; Chapel Building Committee, the pastor, George Gossert, Geo. W. Hayes, C. R. Lantz, Harry A. Reinoehl, Samuel A. Louser, Dr. J. Mease, John A. Uhler, A. B. Carmany and Miss K. A. Zweitzig. The Secretary of the Building Fund is George H. Kreitzer. The amount subscribed at this date for the chapel is $15,000. The Trustees have beautifully renovated the century-old building.

May the multitude of souls that have thronged the courts of Salem, the fathers and the children, meet and abide with the King of Salem in His own eternal courts.

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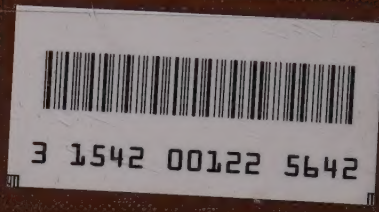
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